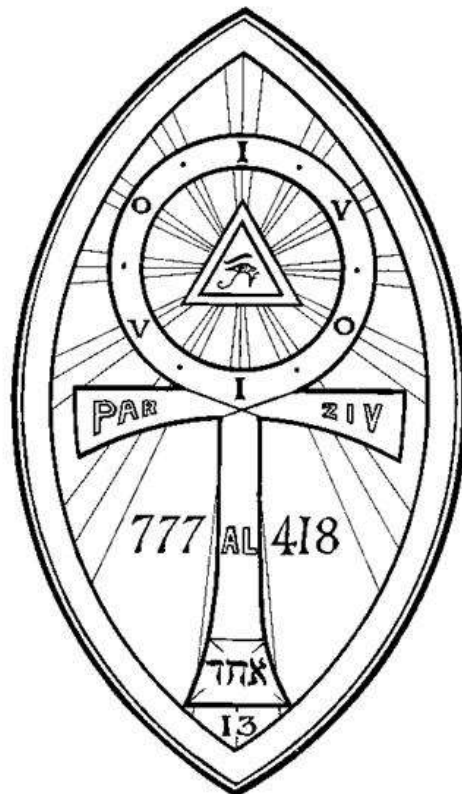
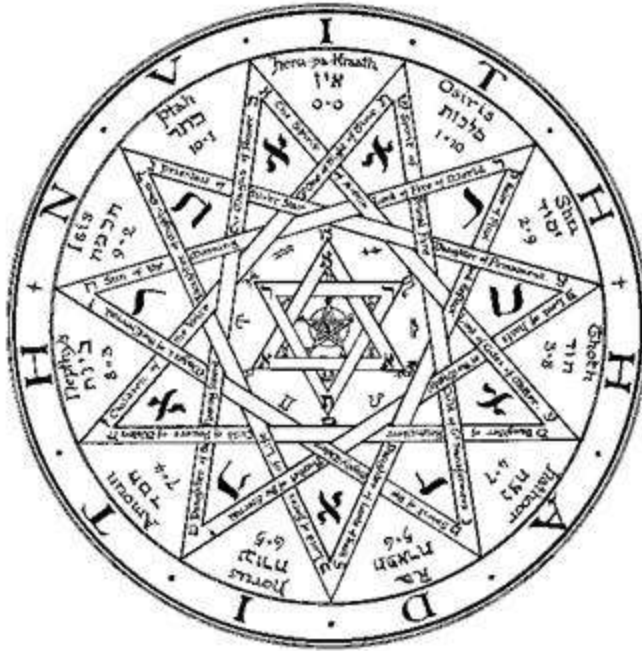


A Private Collection Of Works

By Frater Achad



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THE CHALICE OF ECSTASY

BEING A MAGICAL AND QABALISTIC INTERPRETATION OF THE DRAMA OF PARZIVAL

BY

A COMPANION OF THE HOLY GRAIL

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Dedicated to my Beloved Friend and Companion FRATER AD ALTA Who passed from our view into THE GREAT HERE AND NOW

November 29th, 1918 exactly four years prior to the completion of this essay.

INTRODUCTION

The collective tradition of mankind is endowed with a relative infallibility, and when rightly interpreted, must represent the largest truth, the most perfect beauty and the purest goodness known on earth. This transcendental truth and goodness and beauty represents the divine substratum of human nature, the ideal humanity which lies above and behind the aberrations of individuals, races and periods. It is not subjected, as are the latter, to Time and Circumstance or to the limitations from which the appearance of error, evil and deformity seem to spring.

The Legend of Parzival is not subject to Time or Circumstance; it represents a glimpse of the Eternal Reality, the Everpresent Here and Now. The circumstances of its enactment and the place wherein the festival is beheld, need not be sought outside the Human Heart that has learned to beat in time and tune with the Soul of the World. All who are born of "Heart's Affliction" must eventually find their way to that spot where they "Scarcely move, yet swiftly seem to run" and having become one with "The Way, The Truth and The Life" they will discover that the shifting scenes of the world they had thought to be so real, will pass by them as a pageant until the Vision of the Grail Itself is presented to their pure Understanding.

It is in the hope of awakening some spark of the smouldering fire of this inner consciousness in the hearts of those who may read these lines - not having previously understood the Legend - and from that spark enkindling a great fire that will burn up the veils which hide man from Himself - from God - that I have dared to add these fragments to the great mass of Grail Literature already given to the world.

And to those who are slumbering contentedly, wrapped round with the delusion and dreams of this illusory like, I cry with Gurnemanz:

Hey! Ho! Wood-keepers twain! Sleep-keepers I deem ye! At least be moving with the morning! Hear ye the call? Now thank the Lord That ye are called in time to hear it.

Point I.

THE COMING OF PARZIVAL

"By pity 'lightened The guileless Fool - Wait for him, My chosen tool."

It is not my intention to set forth the complete Argument of the Great Musical-Drama of "Parsifal" derived from the ancient legend of Parzival by Richard Wagner, to whom be all praise and honour.

Those who have not had the privilege of witnessing this festival-play, or even of reading a good translation of the Libretto, should avail themselves of the help that a study of the latter will give them before expecting to gain a thorough grasp of the interpretation herein set forth. [1]

I shall also suppose that the student has some slight knowledge of The Mystic Path and of The Holy Qabalah, [2] although I shall endeavor to make the points dealt with as comprehensive as possible to the uninitiated enquirer who is prepared to "wake and hearken to the Call".

The Music of Wagner I cannot give you, nor shall I even attempt an interpretation of that which, in the Opera, helps so much toward the opening of those channels of consciousness whereby we may eventually receive some comprehensive of the Music of the Spheres.

Fortunately this is not entirely necessary, for the true Path leads to a point when each individual may feel himself to be a highly-strung musical instrument whose Will runs over the strings causing complete and harmonious vibrations in his own being, which will then seem to give forth an unformulated but delightful melody.

What is the Keynote of Parzival?

ECSTASY!

And what is Ecstasy? It has been well described by one known to us as Frater Perdurabo, and I shall quote his own words:

"There is a land of pure delight, Where saints immortal reign."

"So used some of us to sing in childhood, and we used to think of that land as far away, farther even than death that in those days seemed so far.

"But I know this now: that land is not so far as my flesh is from my bones! it is Here and Now.

"If there is one cloud in this tranquil azure, it is this thought: that conscious beings exist who are not thus infinitely happy, masters of ecstasy.

"What is the path to this immortal land? To the Oriental, meditation offers the best path. To the Western, there is no road better than ceremonial. For ecstasy is caused by the sudden combination of two ideas, just as oxygen and hydrogen unite explosively.

"But this religious ecstasy takes place in the highest centres of the human organism; it is the soul itself that is united to its God; and for this reason the rapture is more overpowering, the joy more lasting, and the resultant energy more pure and splendid than in aught earthly.

"In ritual therefore, we seek continually to unite the mind to some pure idea by an act of will. This we do again and again, more and more passionately, with more and more determination, until at last the mind accepts the domination of the will, and rushes of its own accord toward the desired object. This surrender of the mind to its Lord gives the holy ecstasy we seek."

Here we have one of the most important keys to the interpretation of the Drama of Parzival, and also an indication of the result which Wagner desired to produce upon the minds of his audience.

Unless the Play is properly staged, and the parts taken by those who themselves understand at least something of the "Way of Holiness", this effect is not made upon the consciousness of the onlookers. This is doubtless one the reasons why Wagner made arrangements that this Work should only be produced at Bayreuth in a proper setting and under right conditions, for it represents the summit of his Magical Mountain of which the base was the Ring. He called it a Stage-Consecrating Festival, and its effects were intended to exert their influence upon the Drama of Life itself.

We will pass over the early part of the opening Scene with its introduction of Gurnemanz, Kundry, and Amfortas, and concentrate our attention on the entry of Parzival; heralded by the falling of a Swan brought down by his own weapon.

What is this Swan?

ECSTASY!

How do I know? Never mind, let me quote once again from one who is the Master thereof:

THE SWAN

"There is a Swan whose name is Ecstasy; it wingeth from the deserts of the North; it wingeth through the blue; it wingeth over the fields of rice; at its coming they push forth the green. In all the Universe this Swan alone in motionless; it seems to move, as the Sun seems to move; such is the weakness of our sight. O fool! criest thou? Amen. Motion is relative: there is Nothing that is still. Against this Swan I shot an arrow; the white breast poured forth blood. Men smote me; then perceiving that I was a Pure Fool, they let me pass. Thus and not otherwise I came to the Temple of the Grail."

Thus did Parzival bring down Ecstasy to Earth, although the King - Amfortas - and his Knights had "esteemed it a happy token, when o'er the lake it circled aloft".

What is this lake? When calm and unruffled, brooded over by the Swan of Ecstasy, it is the human mind trained by the proper methods to Right Contemplation. For only when the mind is still may the Sun of the true Self be seen reflected in its depths. From that it is but one step to the attainment of Right Ecstasy

when the Sun plunges into the depths of the Mind and the whole being is aflame with the Sacred Fire of the Holy Spirit.

Parzival had aimed high; he had hit the mark of his Aspiration, little though his action was at first understood. Yet his Folly saved him, as he in turn saved others.

When questioned as to his action he answered "I knew not 'twas wrong" although he flung away weapon, having no further use for it in that form.

What was his weapon? The Bow of Promise and the Arrow of Pure Aspiration. But he had aspired, he had hit the mark and the promise had been to a certain extent fulfilled.

The Qabalist will at once recognise the "Path of Samech or Sagittarius the Archer on the 'Tree of Life.'" This is the Path of the Arrow that cleaves the Rainbow, leading directly from Yesod - The Foundation - to Tiphareth the Sphere of the Sun, Beauty and Harmony, or the Human Heart wherein the Mysteries of the Rosy Cross and of the Holy Grail are first - if dimly - perceived.

To what other use had Parzival - son of Herat's Affliction - previously put his weapon? He had shot at all that flies. He had shot at the Eagle, the bird that fears not to gaze upon the very Sun itself.

What does this eagle mean and what does it foreshadow?

ECSTASY!

For it is written: "The Eagle is that Might of Love which is the Key of Magick, uplifting the Body and its appurtenance unto High Ecstasy upon his Wings."

This Eagle is known to Occultists as one of the Four Cherubic Beasts and he represents one of the Four Powers of the Sphinx. Likewise he is attributed by Eliphas Levi to Azoth, the formula of the Alpha and Omega, the First and Last.

It was by the right use of this Might of Love that Parzival succeeded where others had failed. For again it is written in Liber Aleph:

"Consider Love. Here is a force destructive and corrupting whereby have many men been lost: witness all History. Yet without love man were not man.

"We see Amfortas, who yielded himself to a seduction, wounded beyond healing; Klingsor, who withdrew himself from a like danger, cast out forever from the Mountain of Salvation, and Parzival who yielded not, able to exercise the true Power of Love and thereby to perform the Miracle of Redemption."

But though we are now nearing that realm wherein "Time and Space are One" we must not allow ourselves to be rushed forward too rapidly.

There were many things that Parzival did not know, or which he professed not to know when questioned. He did now as yet know he True Name - the Word of His Being - though he had in the past been called by many names. Some things he knew and remembered clearly; there was one thing he desired to know and to understand.

What is the Grail!

To which Gurnemanz very properly replies:

I may not say: But if to serve it thou be bidden, Knowledge of it will not be hidden. - And lo!- Methinks I know thee now indeed; No earthly road to it doth lead, By no one can it be detected Who by itself is not elected.

To which Parzival, without further questioning, replies:

I scarcely move, Yet I swiftly seem to run.

And Gurnemanz:

My son, thou seest Here SPACE and TIME are ONE.

Now, in truth, have we come to the beginning of the True Path which in the clear Light is one with the end thereof.

What says Blavatsky in "The Voice of the Silence"? "Bestride the Bird of Life if thou wouldst know!"

And this Bird - this Swan - so seeming dead until its Powers be known? Some have compared it to the Sacred Word, the Great Word AUM.

For it is written: "AUM is the hieroglyph of the Eternal. A the beginning sound, U its middle and M its end, together forming a single Word or Trinity, indicating that the Real must be regarded as of this three-fold nature. Birth, Life and Death, not successive, but one."

The Illusory nature of Time and Space, which are but modes of our finite mind, has been made very clear by Sidney Klein in his excellent book "Science and the Infinite," but this is no new idea. The attainment of Ecstasy has proved to Initiates of every land that there is a state of consciousness wherein both time and space are blotted out - at least temporarily - and at the same moment the limitations of the "personal ego" no longer oppress us. In that Holy Book known as Liber LXV- Chapter II, Verses 17-25, we read:

"17. Also the Holy One came upon me, and I beheld a white swan floating in the blue.

18 Between its wings I sate, and the aeons fled away.

19 Then the swan flew and dived and soared, yet no whither we went.

20 A little crazy boy that rode with me spake unto the swan and said:

21 Who art thou that doth float and fly and dive and soar in the inane? Behold, these many aeons have passed; whence camest

thou? Whither wilt thou go?

22 And laughing I chid him saying: No whence! No wither!

23 The swan being silent, he answered: Then if with no goal, why this eternal journey?

24 And I laid my head against the Head of the Swan, and laughed, saying: Is there not joy ineffable in this aimless winging? Is

there not weariness and impatience for who would attain to some goal?

25 And the swan was ever silent. Ah, but we floated in the infinite Abyss. Joy! Joy! White swan bear thou ever me up between

thy wings."

But there was much that Parzival must do before taking his ease thus: he had a mission to accomplish, on earth, though as yet he knew not.

By the use of these examples, we may begin to comprehend what happens next. A new "movement without motion" on the part of Parzival and Gurnemanz is now symbolized by the SCENERY in the Drama shifting, at first almost imperceptibly, from Left to Right. The forest - in which the First Scene had taken place - disappears; a door opens in the rocky cliffs and conceals the two; they are then seen again in sloping passages which they appear to ascend. At last they arrive at a mighty hall, which loses itself overhead in a high vaulted dome, down from which the light streams in. From the heights above the dome comes the increasing sound of chimes.

Again we may find a very direct correspondence in the Eastern Teachings as propounded by Madame Blavatsky in "The Voice of Silence." She writes: "Thou canst travel on that Path until thou hast become the Path itself."

Further in Liber CCCXXXIII by Frater Perdurabo we read:

"O thou that settest out upon the Path, false is the Phantom that thou seekest. When thou hast it thou shalt know all bitterness, thy teeth fixed in the Sodom-Apple. Thus hast thou been lured along That Path, whose terror else had driven thee far away. O thou that stridest upon the middle of The Path, no phantoms mock thee. For the stride's sake thou stridest. Thus art thou lured along That Path whose fascination else had driven thee far away.

"O thou that drawest toward the End of The Path, effort is no more. Faster and faster dost thou fall; thy weariness is changed into Ineffable Rest. For there is no Thou upon that Path: thou hast become The Way."

And each must learn to travel this Path, each must overcome his own obstacles, unmask his own illusions. Yet there is always the possibility that others may help us do this and, as in the case of Parzival led by Gurnemanz who travelled that Way before, we may be guided in the true Path and taught to avoid the many false byways that may tempt us in our search for the Temple of the Holy Grail. In fact, if our training has been right and our aspiration remains pure, we must inevitably arrive at the end of that Road; often we may seem to do so in the twinkling of an eye, and when we least expect it.

We should remember that every point of this Drama is highly symbolic. The student may place his own interpretation on that passage which opens into the Temple of the Grail. On arrival therein we cannot do better than listen to the advice of Gurnemanz to Parzival, who meanwhile stands spellbound with Wonder at what he beholds: Now give good heed, and let me see, If thou'rt a Fool and pure, What wisdom thou presently canst secure.

And this WISDOM Parzival does in due course secure, but not until he has undergone many trials. For WISDOM is the HOLY SPEAR itself, long lost to the Knights of the Grail but eventually recovered by The Pure Fool.

Meanwhile, during the Feast of the Grail, Parzival stands still and spellbound like a rude clod. He sees the CUP of the Grail uncovered, he witnesses the ceremony of the Companions of the Grail, and he attains a certain interior UNDERSTANDING which transcends knowledge.

For the CUP is the UNDERSTANDING, though in this instance it was divorced from the WILL or WISDOM, the Holy Spear which alone is capable of enlightening it perfectly.

A word may now be said regarding the nature of "The Pure Fool"; and since this Ritual is one for all time, we shall go back before the Christian Era (to which the Grail Mystery is usually particularly attributed) back to Ancient China where the testimony of that Holy Sage Lao Tze gives us no uncertain clue. The Way of the Tao - Wu Wei - the accomplishment of all things by doing Nothing, is precisely similar to the "Path" we have been describing. Lao Tze says:

"The multitude of men look satisfied and pleased as if enjoying a full banquet, as if mounted on a tower in spring. I alone seem listless and still, my desires having as yet given no indication of their presence. I am like an infant which has not yet smiled. I look dejected and forlorn, as I had no home to go to. The multitude of men all have enough and to spare. I alone seem to have lost everything. My mind is that of a stupid man; I am in a state of chaos. Ordinary men look bright and intelligent, while I alone seem to be benighted. They look full of discrimination, while I alone am dull and confused. I seem to be carried about as on a sea, drifting as if I had nowhere to rest. All men have their spheres of action, while I alone seem dull and incapable, like a rude borderer. Thus I ALONE AM DIFFERENT from other men, but I value the Nursing-Mother (The Great Tao)."

So we see this Fool is not the ordinary sort of foolish and besotted person to which the form is usually applied. In his Foolishness we find his difference from his fellows; for in sooth it is the Divine Madness of Ecstasy which redeems from all pain. It is "That which remains" after the sorrows and shadows that pass and are done, have left our being. Then Existence is recognized to be Pure Joy. But Understanding without Wisdom is Pure Darkness, and in this state is Parzival discovered by Gurnemanz at the end of the Ceremony.

This is a darkness even Guernemanz is unable to comprehend, for he says: Why standest thou there? Wist thou what thou sawest?

And Parzival, shaking his head slightly, he continues: Thou art then nothing but a Fool!

And pushing Parzival through a small door he cries angrily: Come away, on thy road the gone And put my rede to use: Leave all our swans for the future alone And seek thyself a gander, a goose.

And so it came about that Parzival set out alone upon his Holy Quest.

Point II

THE TEMPTING OF PARZIVAL

"For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect." Liber Al. vel. Legis

The last Scene of the First Act of this Drama will have enabled us to see something of the nature of the "Heart" or Temple of the Knights of the Grail. We are next transported to the "Keep" of Klingsor's Castle, there to obtain a glimpse of the Heart of a Black Magician. Klingsor represents one who has "shut himself up", who desires to keep his personality and while retaining possession of the SPEAR or Divine Will to make use of it, if possible for his own personal ends.

Man is given a certain freedom of will in order that he may thereby develop the sense of Freedom and so willingly ally himself with the Divine Will or True Purpose of his Being. Should he make the mistake of attempting to reverse the process, turning the Divine Will to merely personal ends, he must inevitably fall.

He thereby cuts himself off from the Universal Current and is slowly but surely disintegrated until he is finally lost in the Abyss.

For a time, however, as in the case of Klingsor, he may seem to exercise an illusionary power by taking advantage of the delusions of others. For he plays upon their emotional natures, which tend if uncontrolled to befog the mind thus preventing the True Sun of Being from illuminating their Path.

Self-damned, the one desire of such a being is to cause the utter ruin and downfall of others in order that the terrible loneliness which he - if dimly - realizes to be his fate, may be assuaged by the presence of his victims.

Klingsor, however, still hopes to capture the Holy CUP itself - which has remained in the possession of the Knights of the Grail - for this is the Cup of UNDERSTANDING whereby he may discover a way to reverse this fate and to make use of its contents, the Divine Substance which is capable of infinite transformation when united with the Spear or WILL.

Even without this perfect means of transmutation, he has still obtained a certain power over Astral Matter, which being of a very plastic nature is capable of transformation into images alluring or terrible according to the effect to be produced upon his victims.

The Aspirant has been warned of the illusory nature of the Astral Plane in "The Voice of Silence" which contains instructions for those ignorant of the dangers of the lower Siddhi (magical powers). We shall refer to these instructions again in the proper place.

Meanwhile, as the Act opens, we discover Klingsor seated before his magic mirror in the Keep of his Castle. He is surrounded with the instruments of his art, which are as complex as the true weapons are simple.

He is evidently aware of the coming of Parzival - the Guileless Fool - and he realizes that here is a menace to his power, since that power depends upon beguilement. The question before him is whether this Fool is really too Pure to be tempted by the subtle blandishments of his magic art.

Kundry - Woman - capable alike of raising man to the heights or dragging him to the very depths, is the best instrument to his hand. She - the Animal Soul of the World - while directed by the lower will or intellect - has within her not alone the possibilities of redemption, but of taking her rightful place upon the Throne of the Mother if brought to Understanding the Higher Will and Wisdom of the Father of All.

On the other hand if under the influence of the lower will she is allowed to seduce man from his aspiration, so that he fails to discover his True Will (which is one with Destiny and the Will of God and which alone can direct him in his proper course) she ruins him and at the same time loses her own chance of redemption. He is then doomed to wander in paths of illusion having no comprehension of the true Purpose of his Being or hers.

Klingsor exercises a mighty power over Kundry whenever she allows herself to fall asleep, though much of her time during waking hours is devoted to the service of the Knights of the Grail. Many of these she has injured while under the spell of Klingsor. She often desires to make amends but her heart is torn between this form of activity and desire for ease.

Whenever she sinks back into the sloth of Ignorance, or what the Hindus term the Tamas Guna, she is subject to the art of Klingsor for he is the maker of Illusion through Learning or the Powers of the mind, the principle known as Rajas. By means of this mental power many false uses may be devised for the Love nature, which when wrongly used becomes destructive instead of Creative and constructive.

Parzival - The Pure Fool - is in that condition mentioned by Lao Tze "His desires having as yet given no indication of their presence." The crucial test is whether when they are aroused for the first time he will use them rightly or wrongly. Therein both Amfortas and Klingsor had failed, though in different ways. Now comes a third candidate in the form of Parzival and Klingsor fears greatly for the continuance of his own power.

He knows that even Kundry will be redeemed should Parzival, by rejecting her advances, and refusing to accept aught but the highest, cause her at last to Understand and so become released from Klingsor's illusory powers.

Klingsor first lights incense, which in true magick is a symbol of the aspiration of the lower towards the higher. But there is no Lamp above the altar, and the Lamp symbolizes the Higher Aspiration to draw up and unite the lower with itself. The incense alone produces nothing but the smoky clouds which represent the Astral Plane, and this plane being particularly attributed to the Desires and Emotions is the one most suited to the work Klingsor wishes Kundry to perform. It is her Astral body over which he has the most influence.

His call to her is worthy of notice:

Arise! Draw near me! The Master calls thee, nameless woman: She-Lucifer! Rose of Hades! Herodias wert thou. And what else?

Gundryggia there, Kundry here! Approach! Approach then, Kundry! Unto thy Master appear!

And in the incense smoke now appears the figure of Kundry - her Astral form - half-obedient, half rebellious to the will of Klingsor.

The term "Rose of Hades" should be noticed here, for in a certain sense Kundry is that same Rose which is to be found in connection with the Cross in the Rosy Cross Ceremonies. The Cross of Suffering may be looked upon as represented by Amfortas - as can be shown Qabalistically - and the wound at his breast is caused by the Rose, Kundry. The Spear and Cup convey the same Symbolism but on a Higher Plane.

Meanwhile Kundry gradually comes under the spell of Klingsor, who orders her to use all her wiles to ensnare the approaching and victorious Parzival; "Whom sheerest Folly shields."

Klingsor, while admitting that he cannot hold Kundry, claims that he can force her to his will: "Because against me Thine own power cannot move"

Kundry, laughing harshly, makes this strange reply: Ha Ha! Art thou chaste!

This remark causes Klingsor to sink into gloomy brooding. He recalls how he, too, had once sought the holier life and the service of the Grail. But, unlike Amfortas who had succumbed to seduction, he, thinking to avoid a like fate had used his will to attempt something against Nature and God; the total suppression of his Love nature. This had resulted in an enforced chastity, giving him power to avoid seduction - 'tis true - but likewise cutting him off from the possibility of redemption. For hear his words: Awfulest strait! Irrepressible yearning woe! Terrible lust in me once rife, Which I had quenched with devilish strife; Mocks and laughs it at me, Thou devil's bride, through thee? Have a care!

In spite of further threats, we find Kundry still affirming that she will not conform to Klingsor's demands, yet, such is woman-kind, she quietly disappears to make ready for the reception and tempting of Parzival; who is at least a live and vigorous human being.

Klingsor has been watching Parzival's approach to his magic castle, armed - 'tis said - with the Sword of Innocence and protected by the Shield of Folly. Rather I should interpret this Sword as that of Reason, for Parzival has learned in his Folly to disarm and defeat the defenders of Klingsor's Castle with their own weapons.

There is no deeper wound than that inflicted by our own weapons turned against us; as Amfortas had found to his lasting pain and anguish.

The opportunities we have missed but had the power to take and might have taken, rankle more deeply than all the vain regrets for those things which were impossible of attainment.

But the mere possession of the most sacred weapon - as in the case of Klingsor and the Holy Spear - without further possibility of its right use, is bitterest of all.

And so we find, when Kundry has 'gone to work', Klingsor's Tower slowly sinks and disappears from sight. At the same time his "Garden of Desire" rises and his beautiful but illusory creations "The Flower Maidens" appear before our astonished eyes.

Parzival, whose desires have as yet given no indication of their presence, has by this time arrived at the wall of the garden. What he beholds is but subsidiary to his main Purpose to retrieve the Holy Spear, yet he, too, stands amazed.

This may be deemed as Parzival's introduction to "The Hall of Learning" as it is called by Madame Blavatsky in "The Voice of the Silence."

Let us turn aside for a moment in order to obtain a clearer idea of just what that term implies. We read in Chapter I, Verses 22-29 as follows:

22 Three Halls, O weary Pilgrim, lead to the end of toils. Three halls, O conqueror of Mara, will bring thee through three states into the fourth, and thence into the Seven Worlds, the Worlds of Rest Eternal.

23 If thou would'st learn their names, then hearken, and remember. The name of the first hall is IGNORANCE - Avidya. It is the Hall in which thou saw'st the light, in which thou livest and shalt die.

Ignorance corresponds to Malkuth and Nepesh (the animal soul), Learning to Tiphareth and Ruach (the Mind), and Wisdom to Binah and Neshamah (the aspiration or Divine Mind). - Fra. O.M.

24 The name of Hall the second is the Hall of LEARNING. In it thy soul will find the blossoms of life, but under every flower is a serpent coiled.

25 The name of the third Hall is WISDOM, beyond which stretch the shoreless waters of AKSHARA, the indestructible Fount of Omniscience.

(Akshara is the same as the Great Sea of the Qabalah. It is also the CUP of the GRAIL, as WISDOM is the SPEAR.)

26 If thou wouldst cross the first Hall safely, let not thy mind mistake the fires of lust that burn therein for the sunlight of life.

*27 If thou would'st cross the second safely, stop not the fragrance of its stupefying blossoms inhale. * * **

28 The WISE ONES tarry not in the pleasure grounds of the senses.

29 The WISE ONES heed not the sweet-tongued voices of illusion.

Enough has been quoted to show the extraordinary correspondences between the "Garden Scene" of the Drama of Parzival with both the Eastern Teachings and those of the Holy Qabalah. But this Drama is not subject to Time or Circumstance.

We left Parzival in a state of wonder upon the wall of Klingsor's Garden. We next find the "Flower Maidens" bemoaning the loss of their lovers - their pleasures - slain by Parzival upon his approach to the Castle and entry to the Garden.

Thye Flower Maidens are easily solaced, however, by the hope that here is a fresh pleasure, stronger and more potent than those lost to them. One that will more than take the place of all the others.

In this hope they are deceived for - as in real life - pleasures in time lose their hold (especially if abused) and though we may seek a stronger and more intense form of amusement, our power to enjoy may become dulled and lost to us.

The case in point is somewhat different, however, for the Flower Maidens find that the power to enjoy does not lie with them, for Parzival - with his One Purpose - is not to be turned aside for the sake of lesser pleasures.

Why should he, when by waiting he may gain All instead of a mere partial rapture? Has he not already experienced the Higher form of Ecstasy? The question now arises whether he had realised that this Higher Ecstasy with its Purity and STILLNESS is more to be esteemed than the APPARENT ACTIVITY of the lesser order.

In the Higher forms of Ecstasy characterized by this quality of STILLNESS, the ACTIVITY is in reality SO INTENSE that it appears to CEASE. But the resultant Rapture is in that case more refined and consequently more Powerful than in the Peace which passeth all understanding. Kundry may be said to have so far sought Rest below the Vibration of the RED RAY, while Parzival has found it beyond that of the ULTRA-VIOLET.

And so, when later, Kundry uses all her charms to tempt Parzival, she fails. Her embrace awakens the vibration of the RED RAY in the heart of Parzival and in this he recognizes, sympathetically, the cause of the wound of Amfortas and wherein the latter had failed. For Amfortas had been content to accept LESS than was his DUE, a vibration lower than the one to which his being was capable of responding.

Once the string of the Instrument or of the Bow has been slackened, its power is reduced; once the WILL has become the 'will' it needs re-tuning to the Divine or Higher Vibration, but it cannot thus re-tune itself once self-will has usurped the place of SELF-WILL.

In that case the Holy Spear of Will and Wisdom has been replaced by the Sword of Reason. This Sword is both useful and necessary until man has obtained possession of the Holy Spear or become conscious of his true Purpose, (Just as Reason is necessary until we attain to Wisdom and Understanding whereby the Truth is directly perceived without the necessity of inference and deduction) but once the higher faculties have been acquired and the Higher Will recognized as the true guiding Power of our lives, our Purpose must be kept pure and unsullied.

This Mystery is made clear in Liber Al vel Legis:

"Let it be that state of manyhood bound and loathing. So with thy all; though hast no right but to do thy will. Do that, and no other shall say nay. For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect. The Perfect and the Perfect are one Perfect and not two; nay, are none!"

So we come to understand how the Perfect Cup and the Perfect Spear - Pure Understanding and Wisdom - are one; nay, are none since all 'knowledge' is cancelled out in Perfect Ecstasy.

Parzival yields not to the glamour of time and circumstance for he seeks the Eternal Reality, the everpresent Here and Now. The chance of a brief reflection of ecstasy on the physical plane does not deter him from his Quest for that which is CONTINUOUS as the Body of Our Lady Nuit or the Stars of Heaven. But, meanwhile, since he has left behind him - in the Temple of the Grail - the true Chalice of Ecstasy, his first duty is to seek the Holy Spear, the means whereby alone it may be vivified and enlightened.

Under the influence of Kundry he obtains a glimpse of his true purpose, the mission of Redeemer. Having realized the cause of the wound of Amfortas he determines to seek and obtain the means whereby it may be cured. Nor is he to be turned aside from this deed of compassion for in vain does Kundry question: And was it my kiss This great knowledge conveyed thee? If in my arms I might take thee, 'Twould then a god surely make thee.

Redeem the world then, if 'tis thy aim: Stand as a god revealed; For this hour let me perish in flame, Leave aye the wound unhealed.

But Parzival is determined that he will first heal the wound of Amfortas - King of the Grail - and he offers Kundry redemption at the price of her showing him the way back to the Castle of the Grail.

This would perhaps have seemed the reasonable course for Kundry to pursue. But the Task of Parzival, by the proper performance of which he may become MASTER OF THE TEMPLE, is not thus easy of accomplishment.

He must, in fact, on his return to the Temple bring with him the NEOPHYTE in his hand. He must have proved his power to raise the Fallen Daughter - or Animal Soul - to the Throne of the Mother - Understanding. It is his task to lead Kundry to the Mountain of Salvation, not hers to show him the way.

Besides, he has not yet obtained the means of curing the wound of Amfortas. Mere compassion for his anguish, mere realization of the cause of the trouble is not enough. Had he returned at this juncture his mission would have been a failure.

But Kundry - womanlike - does not pursue the reasonable course, and in the end her intuition produces the finer flowering. Yet she is not conscious of this for the intuition is clouded in her mind by her emotional nature. She is aware that she has been flouted, that her charms have failed to seduce Parzival from the sacred mysteries, as she has seduced Amfortas. For Parzival has told her: Eternally Should I be damned with thee, If for one hour I forget my holy mission, Within thine arm's embracing!

And this is no pleasant pill for any pretty woman to swallow.

Nor could her appeal to his pity (though in truth washed "By Pity 'lightened") turn him aside from his larger purpose; even when this appeal was coupled with the promise that he should straightway see the Path to the Grail if he lingered but an hour.

Desperate, Kundry cries: "Begone, detestable wretch" and calling upon Klingsor (the only Master Will she knows) to avenge her wrong, she at the same time curses Parzival and all the Paths wherein he might travel, should they lead away from her.

And here the intuition that she is really necessary to his Attainment actually brings about the next step towards that end, by strange means.

Parzival needs above all to realize the Nature of his True Will. And Klingsor has at this moment appeared upon the Castle wall; the Damsels rushing out of the Castle hasten towards Kundry, while Klingsor - poising a lance - cries: Halt there! I'll ban thee with befitting gear: The Fool shall perish by his Master's spear!

All else having failed, Klingsor make use of the Sacred Spear Itself. He hurls his WILL at Parzival, who, being perfectly receptive to the Higher Power (no matter what the agency used to bring it to him) receives the Spear, not in his heart, but in his hand. For - as in the case of the Higher WILL at the time of the opening of the 1001 petalled Lotus, the Real Flower of the Garden -it is seen gently floating above his head, within his reach and power to grasp.

And so Parzival grasps his True Purpose and brandishing the Holy Spear with a gesture of exalted rapture, he makes the Sign of the Cross therewith. Now the Sign of the Cross is symbolical of that "Cross of the Elements" from which the Creative Word issued at the birth of the dawning Universe.

A New Word is, as it were, uttered by Parzival and once again the Holy Spirit may be said to brood upon the Waters of Chaos. For at this moment, as with an earthquake, the Castle falls to ruins; the false Garden withers, and the damsels lie like shrivelled flowers strewn around on the ground. Kundry sinks down with a cry, and to her turns once more - from the summit of the ruined wall - the departing Parzival: Thou knowst - Where only we shall meet again.

And, having uttered these prophetic words, he disappears among the shadows.

Point III

THE REDEMPTION OF THE REDEEMER

"Höchsten Heiles Wunder! Erlösung dem Erlöser!"

Before passing on to the final scenes of this Drama, it is necessary that we should know something of the Great Ceremony of Initiation into the Grade of Master of the Temple which Parzival was undergoing. This knowledge may best be obtained from the Records of the Great Brotherhood itself, and from the actual examples of those Who have undergone the Ordeals leading thereto.

The serious Student will be greatly interested in observing how closely some of the passages we have already quoted, and those we are about to quote, parallel the events in the Drama as compiled by Richard Wagner. But it must be remembered that Wagner himself received Instructions in the great Principles of the Holy Order from certain of the Secret Chiefs and this accounts for the great harmony between his Work and that of other members of the Great Brotherhood.

We find in Lieder IV these words:

"The Master of the Temple has crossed the Abyss, has entered the Palace of the King's Daughter; he has only to utter one word, and all is dissolved. But, instead of that, he is found hidden in the earth, tending a garden. This mystery is all too complex to be elucidated in these fragments of impure thought; it is a suitable subject for meditation."

Parzival enters the Abyss when, casting aside every personal consideration and actuated by Pure Will delivered from the lust of result, he destroys Klingsor's Garden and Keep.

All that structure, built upon Reason, is shattered, and nothing but a rubbish-heap remains. For Parzival had discovered the Power of the Word whereby the Universe vanishes in Fire and Flame. This may therefore be looked upon as the supreme Banishing Ritual.

But the process of Creation, Preservation and Destruction is continuous; things must be destroyed on order that they may be renewed. It is from the rubbish-heap of Chronozon (Klingsor) that one selects the materials for a god, or for a New Aeon. Understanding is the structuralization of knowledge, and implies coordination.

But, in the meanwhile Parzival must tend a Garden of his own, for, having looked upon the "Face of the Father" he has become NEMO - No-man. (It is interesting to note that Klingsor termed Kundry "Nameless woman", for she, too, must attain to Understanding in the end.)

A study of Liber CCCXVIII, 13th Aethyr, will give us a fuller comprehension of this Mystery. Therein we read:

"No man hath beheld the face of my Father. Therefore he that hath beheld it is called NEMO. And know thou that every man that is called NEMO hath a garden that he tendeth. And every garden that is and flourisheth hath been prepared from the desert by NEMO, watered with the waters that were called death. And I say unto him: To what end is the garden prepared? And he saith: First for the beauty and delight thereof; and next because it is written "And Tetragrammaton Elohim planted a garden eastward in Eden." And lastly, because though every flower bringeth forth a maiden, yet there is one flower that shall bring forth a man-child. And his name shall be called NEMO, when he beholdeth the face of my Father. And he that tendeth the garden seeketh not to single out the flower that shall be NEMO. He doeth naught but tend the garden. And I said: Pleasant indeed is the garden, and light is the toil of tending it, and great is the reward. And he said: Bethink thee that NEMO hath beheld the face of my Father. In his is only Peace. And I said: Are all gardens like unto this garden? And he waved his hand, and in the Aire across the valley appeared an island of coral, rosy, with green palms and fruit trees, in the midst of the bluest of the seas.

*And he waved his hand again, and there appeared a valley shut in by mighty snow mountains, and in it were pleasant streams of water, rushing through, and broad rivers, and lakes covered with lilies. And he waved his hand again, and there was a vision, as it were an oasis in the desert. And again he waved his hand, and there was a dim country with grey rocks, and heather, and gorse, and bracken. * * * And he seems to read my thought, which is, that I should love to stay in this garden forever: for he sayeth to me: Come with me, and behold how NEMO tendeth his garden. So we enter the earth, and there is a veiled figure, in absolute darkness. Yet it is perfectly possible to see in it, so that the minutest details do not escape us. And upon the root of one flower he pours acid so that root writhes as if in a torture. And another he cuts, and the shriek is like the shriek of a mandrake, torn up by the roots. And another he chars with fire, and yet another he anoints with oil. And I said: Heavy is the labour, but great is the reward. And the young man answered me: He shall not see the reward; he tendeth the garden. And I said: What*

shall come unto him? And he said: This thou canst not know, nor is it revealed by the letters that are the totems of the stars, but only by the stars."

We find in the above an exact parallel to the case of Parzival, for he finds that "The Beatific Vision is no more, and the glory of the Most High is no more. There is no more knowledge. There is no more beauty. For this is the Palace of Understanding; and he is one with the Primeval things."

He must wander about in the earth, tending the ROOTS of the flowers; unconscious of the results of his labours, until the time is ripe for another to take his place.

The Third Act opens in the Grail's Domain. We perceive a pleasant spring landscape and flowery meadows towards the back. In the foreground is a wood which extends away towards the right, and a spring of clear water. Opposite, and higher up, is a narrow hermitage built against a rock. It is Daybreak.

All this brilliant spring scenery symbolises some of the work of Parzival who has laboured in darkness for many years. But the Night is nearly passed.

Gurnemanz, now old and in the garment of a simple hermit, yet still protected by the Mantle of the Grail, is now discovered. He hears a low moaning which he recognizes as that of Kundry, who- half dead, but now faithful in service - has found her way back to the Mountain of Salvation. Intuitively she had been led to keep her tryst with Parzival whose last words to her had been: Thou knowest, where only we shall meet again.

She is discovered by Gurnemanz concealed in a small thicket near the stream. How long she has waited there, who can tell, but the thicket is now overgrown with thorns.

Upon spying her, Gurnemanz cries: Up! - Kundry - Up! The winter's fled, and Spring is here! Awake, awake to the Spring!

The results of the unseen work of Parzival upon the "roots" of her being soon become apparent to Gurnemanz. Her first cry, on being aroused from her deadly stupor, is: Service!

But Gurnemanz - shaking his head - replies: Now will thy work be light! We send no errands out long since: Simples and herbs Must ev'ry one find for himself: 'Tis learnt in the woods from the beasts.

But Kundry, having in the meanwhile looked about her, perceives the hermit's hut, and goes in. Gurnemanz, in surprise, remarks how different is her step, and thanks Heaven that he has been the means of reviving this "flower" that had formerly seemed so poisonous.

Kundry quietly returns with a water-pot which she takes to the spring, and while waiting for it to fill, she looks toward the wood and perceives a strange Knight approaching in the distance. She turns to Gurnemanz, who seeing the same figure, remarks: Who comes toward the sanctified stream? In gloomy war apparel. None of our brethren is he.

For in his shroud of darkness Parzival - for it is he - is not recognized even by Gurnemanz, a Companion of the Grail. It is not surprising that during his wanderings those less enlightened should have failed to perceive his identity.

He slowly enters, clad from head to foot in pure black armour; carrying, upright, the Sacred Spear, equipped with sword and shield. He seems dreamy and vacillating, but seats himself on the little knoll beside the stream.

Gurnemanz, after observing him for some time, finding him silent, approaches somewhat, and remarks: Greet thee, my friend! Art thou astray, and shall I direct thee?

In reply to which Parzival gently shakes his head, but remains silent. Further questioning only elicits from him the same silent response, for is it not written that UNDERSTANDING is pure Silence and Pure Darkness.

But the end of this period of silence and darkness is approaching. The NEMO stage of the "City of the Pyramids" soon gives place to another.

Parzival rises and thrusts his Spear upright in the ground, thus, as it were, linking Heaven and Earth. He then slowly divests himself of the black armour. First he lays down his Sword (The power of Reason and of analysis), and his Shield (The heavy Karma of the World - his Pantacle). Opening his Helmet (which, being but a symbol of the Cup, has kept him in a darkness) he removes it; thus allowing the Wine of Sunlight to descend upon his head.

He then kneels in silent prayer before the Spear, seeking conscious and enlightened union with the Will of the Universe. Hitherto he has been guided by that Will, but has remained the while unconscious of Its direction, he now seeks to participate more fully in the Great Purpose.

While thus engaged in holy meditation, he is recognised by both Gurnemanz and Kundry. They also realize that he has obtained possession of the Sacred Spear, so long lost to the Knights of the Grail. Kundry turns away her face, while Gurnemanz, in great emotion, cries:

Oh! - holiest day. To which my happy soul awakes!

Then, having arisen, Parzival recognises them in turn and greetings are exchanged. He can hardly believe that at last his path through error and suffering has led him once again to that holy spot. For all seems changed. His one desire is to find Amfortas, whose wound had so long aroused his Compassion and Pity, and which he feels it to be his mission to heal. This may be accomplished by one means alone, the Sacred Spear by which the wound was made.

And all that while that Parzival - even with this high purpose in view - had consciously sought to return to The Mountain of Salvation, the path thereto had been denied him and he had wandered at random, as if: Driven ever by a curse: Countless distresses Battles and conflicts Drove me far from the pathway; Well though I knew it, methought.

For the Road to Ecstasy is one above thought, and when Ecstasy returns it is as a Grace rather than as the result of our conscious efforts. Yet it is the reward of our "wanderings" if our Aspiration has been kept perfectly pure meanwhile.

The Sacred Spear - The True Will - must not be used save for the highest ends; and those ends do not become apparent to the conscious mind, till many a day after it has first been grasped and wielded to destroy illusion.

Parzival:

Then hopeless despair overtook me, To hold the holy Thing safely. In its behalf, in its safe warding I won from ev'ry weapon a

wound; For 'twas forbidden That in battle I bore it: Undefined E'er at my side I wore it, And now I home restore it. 'Tis this that

gleaming hails thee here, - The Grail's most holy spear.

And then Parzival learns from Gurnemanz that he at last nears the end of his Quest, for he is already within the Grail's Domain. He learns,

too, of the anguish that has been suffered by Amfortas during his absence, and how the Knights had been disbanded because Amfortas no

longer dared to unveil the Holy Cup. How Titurel, Father and Founder of the Order, had died - as other men - when he no longer received

the Grail's enlivening beams.

So Parzival, in intense grief, bemoans his foolish wanderings that seem to have caused such disastrous results through his delay in

returning to Monsalvat on his mission of mercy.

But things could have not been otherwise. We should remember how NEMO tended his garden and how some of the roots writhed in

anguish under the acid or the knife, while others flourished by means of the oil.

Had his Understanding not been Pure Darkness, his conscious mind would never have allowed him to complete his Work. But such is the

Mystery of Redemption that these things must be in order that the final outcome may be perfect.

Sorrow and suffering are great teachers, and the Masters, having no personal ends to accomplish, are often the Instruments whereby our

Karma comes upon us. As pointed out in Liber IV.:

"The contemplation of the Universe must be at first almost pure anguish. It is this fact which is responsible for most of the

speculation of philosophy. Medieval philosophers went hopelessly astray because of their theology necessitated the reference

*of all things to the standard of man's welfare. * * * The Ego-Idea must be ruthlessly rooted out before Understanding can be*

attained. There is an apparent contradiction between this attitude and that of the Master of the Temple. What can possibly be

more selfish than this interpretation of everything as a dealing of God with the soul? But it is God who is all and not any part;

and every "dealing" must thus be an expansion of the soul, a destruction of its separateness. Every ray of the sun expands the

flower. The surface of the water in the Magick Cup is infinite; there is no point different from any other point. Thus, ultimately,

as the wand (spear) is a binding and a limitation, so is the Cup an expansion - into the Infinite. And this is the danger of the

Cup; it must necessarily be open to all, and yet if anything is put into it which is out of proportion, unbalanced, or impure, it

takes hurt." But - "Ultimately the Magical Will so identifies itself with the man's whole being that it becomes unconscious, and is

as constant a force as gravitation."

Thus had the Spear - The Magical Will - led Parzival back to the Grail.

But, after his long Quest, Parzival is weak and fainting, and this final temptation - the idea that after all he has FAILED in the Quest -

causes him to sink down helplessly upon the grassy knoll.

Kundry has brought a basin of Water with which to sprinkle Parzival, but Gurnemanz, waving her off, says:

Not so! The holy fount itself Befitteth more our pilgrim's bath.

And so, by the side of the Holy Spring (The Waters of the Great Sea - AKSHARA) they remove the greaves from his legs (giving him further

freedom of action) and bathe his feet (Symbol of Understanding). They then remove his corslet (thus disclosing his Heart) and sprinkle him

with the holy water.

For there are Three that bear witness on Earth - The Water, the Blood and the Holy Ghost (the Dove) and he that overcometh shall partake

of the Waters of Life freely.

Upon the contemplation of Kundry's self-imposed task of bathing the feet of Parzival, he asks gently but wearily:

"Shall I straight be guided unto Amfortas?"

To which question Gurnemanz, whilst busying himself, replies:

Most surely; there the Court our coming waits.

He explains further that even he has been summoned to this Reception since, upon the death of Titurel, the long neglected office of the

uncovering of the Grail is, by the will of Amfortas, once more to be performed.

We should notice how, apparently by chance - for so seems the Design of the Universal Initiation of Humanity - all things have been

prepared and are seen to lead up to the Crowning point of the Ceremony.

Meanwhile, Parzival sits wondering at the marked change in Kundry, at her now humble attitude, so different from her former perversity;

while Gurnemanz performs a further office in the ceremony of Purification by sprinkling the head of Parzival with the water from the Holy

Spring.

Purification being complete, is followed by Consecration, the second step towards Initiation. Kundry is seen to take a golden flask from her

bosom and to pour some of its contents upon Parzival's feet. Taking the flask from her, Parzival then invites Gurnemanz to anoint his head

with the same Holy Oil; his now clear vision causing him to remark:

"For I today as king shall be appointed."

He makes this statement, which is no less than a prophesy of his complete attainment, as simply and naturally as a child.

A few remarks should now be made on the nature of this Holy Oil and in regard to the source from whence it came. Liber IV will again

supply the key, for therein we read:

*"The Holy Oil is the Aspiration of the Magician, it is that which consecrates him to the performance of the Great Work. * * * It is*

not the will of the magician, the desire of the lower to reach the higher; but is that spark of the higher in the Magician which

wishes to unite the lower with itself."

The Oil, in this instance performs a double purpose, for it represents both the awakening of the True Self of Kundry, and the desire for

redemption. This Higher Self is represented by Parzival, and Kundry's Consecration of Parzival is the act which makes her redemption, by

him, possible.

Again:

"This oil is compounded of four substances. The basis of all is the oil of the olive, The Olive is, traditionally, the gift of Minerva,

the wisdom of God, the Logos. It is dissolved in three other oils; oil of myrrh, oil of cinnamon, oil of galangal. The Myrrh is

attributed to Binah, the Great Mother, who is both the understanding of the Magician and that sorrow and compassion that

results from the contemplation of the Universe. The Cinnamon represents Tiphareth, the Sun - the Son, in whom Glory and

Suffering are identical. The Galangal represents both Kether and Malkuth, the First and the Last, the One and the Many, since in

this Oil they are One." "These oils taken together represent the whole Tree of Life. The ten Sephiroth are blended into the perfect

gold." This will become clearer when the whole Drama has been treated from the Qabalistic viewpoint in the next Chapter.

Again: "This perfect Oil is most penetrating and subtle. Gradually it will spread itself, a glistening film, over every object in the

Temple."

In regard to this latter point we should observe what actually happens a little further on in the Drama, but first notice one further quotation

which has a very direct bearing on the subject in hand.

"The phial which contains the Oil should be of clear rock crystal (Rock Crystal is attributed to Malkuth - the Fallen Daughter,

but in this case the flask is of Gold which represents the Breast, Sun or Tiphareth Sphere of the Son or Higher Self whose

influence has been felt by Kundry) and some magicians have fashioned it in the shape of the female breast, for that is the true

nourishment of all that lives. For this reason also it has been made of mother-of-pearl and stoppered with a ruby."

In this connection we should note that Kundry produced the golden flask from her bosom, for every detail of this Drama is symbolical.

Next, Parzival very quietly scoops up some of the Holy Water from the Spring and sprinkles it upon Kundry's head while she kneels at his

feet - saying:

I first fulfil my duty thus: - Be thou baptized, And trust in the Redeemer!

At which Kundry bows her head and appears to weep bitterly.

This is the first time that Kundry has been truly willing to receive the higher help. She has done much, according to her own notions of

service, but now she is about to be led to Understand how best she may Serve; for true Mastery implies true Service.

We should notice, too, the effects of the Holy Oil on Parzival. He turns round and gazes with gentle rapture on the woods and meadows;

which represent his Garden, as we explained before. Gradually, he realizes the results of the Work he had carried on in silence and

darkness. His memory awakens and he murmurs:

How fair the fields and meadows seem today! Many a magic flower I've seen, Which sought to clasp me in its baneful twinings;

But none I've seen so sweet as here, These tendrils bursting with blossom, Whose scent recalls my childhood's days, And

speaks of loving trust to me.

Gurnemanz attempts to explain this, saying: "That is Good-Friday's spell, my lord!" Whereas Parzival, reminded of the darkness of his

self-crucifixion and hardly yet realizing its full significance, replies:

"Alas, that day of agony! Now surely everything that thrives, That breathes and lives and lives again Should only mourn and

sorrow?"

But Gurnemanz continues:

"Thou seest it is not so.

For:

"The sad repentant tears of sinners have here with holy rain besprinkled field and plain, and made them glow with beauty. All

earthly creatures in delight at the Redeemer's trace so bright, uplift their prayers of duty. To see Him on the Cross they have no

power; and so they smile upon redeemed man, who, feeling freed, with dread no more doth cower, through God's love-sacrifice

made clean and pure. And now each meadow flower and blade perceives that mortal foot to-day it need not dread; for as the

Lord in pity man did spare, and in His mercy for him bled, all men will keep with pious care, to-day a tender tread. So

Trespass-pardoned Nature wakes now to her day of Innocence."

During this speech, Kundry has been watching Parzival with moist eyes and a look of beseeching, and he, now fully realizing the results of

his work (for it is High Noon) remarks:

I saw my scornful mockers wither: Now look they for forgiveness hither? Like blessed sweet dew a tear from thee too floweth?

Thou weepest - see! the landscape gloweth.

And he kisses her softly upon the brow. Here the "dew of pure love" begins its wondrous action which brings all to perfection. Of this it is

written in Liber IV. "There is, however, a universal solvent and harmonizer, a certain dew which is so pure that a single drop of it cast into

the water of the Cup will for the time being bring all perfection.

"This dew is called Love. Even in the case of human love, the whole Universe appears perfect to the man who is under its

control, so it is, and much more, with the Divine Love of which it is now spoken.

"For human love is an excitement, and not a stilling of the mind; and as it is bound to the individual, only leads to greater

trouble in the end.

"This Divine Love, on the contrary, is attached to no symbol. It abhors limitation, either in its intensity or in its scope."

Here we obtain the key to the errors of both Klingsor and Amfortas; together with the true solution of the problem, as obtained by Parzival.

For this Love leads on to ECSTASY, as the drama itself now shows us.

It is MIDDAY, and just as the Sun is then at its height and full beauty, so we find that Parzival's travels have led him to complete the circle

of his wanderings, and in another moment, The Mountain of Salvation, like a great Ruby Jewel set in a Golden Ring, will shine out once

more. Meanwhile, Gurnemanz and Kundry are seen to cover Parzival with the Mantle of the Grail, and he, solemnly grasping the Holy

Spear and with Kundry at his side, prepares to follow Gurnemanz.

Now, as if to prove out theory that Parzival had completed the Circle, we find the scenery once again automatically changing, but this time

from right to left. It will be remembered that on the previous occasion, when for the first time Parzival entered the Temple of the Grail, this

charge took place in the opposite direction. The passages through which they pass are similar, but as if reversed. And this time all three

traverse them together as if to symbolise the Sacred Triad, the completion of which is about to take place.

As before, there are chimes of bells. (The aspirant will notice similar sounds when entering the Higher Consciousness. They are sometimes

called "The Voice of the Nada.")

Once more Time and Space are One, and the Tableau of the Everpresent Here and Now appears.

*Here we find Birth, Death, Life, Sorrow, Age and Youth mingled together in Harmony, Joy and Beauty.
The vast Temple of the Holy Ghost*

*the length of which is from North to South, its breadth from East to West, and its height from Abyss to
Abyss, yet which is also the BODY*

OF MAN - is open to our view.

*There is but a faint light at first. The doors open on either side and Knights bring Titurel's corpse in a
Coffin and Amfortas' wounded body*

*on a litter. The bier is erected in the middle of the Hall, and behind it is the throne with canopy, where
Amfortas is set down.*

*Then comes a train of Knights bearing the Holy Grail towards the sheltering Shrine, where it is placed as
before.*

*Unaware of the approach of the Victorious Parzival, the Knights now murmur at the death of Titurel the
honoured founder of the Order.*

*For this death, Amfortas appears to have been at least partially responsible, having failed for so long a
time in his office to unveil the Grail.*

*Yet he, having lost the Sacred Spear - the Higher Will - entrusted to him by his Father, and having found
the human will quite unable to*

take its place, has in the meanwhile suffered awful tortures through this failure to fulfil his true Purpose.

*The Knights, in despair, press towards Amfortas and demand that he - this once - unveil the shrine and
do his office. Whereat, Amfortas in*

*an ECSTASY OF FEAR, springs up and throws himself among the Knights - who draw back - while he
cries:*

*No! - No more! - Ha! Already is death glooming round me, And shall I yet again return to life? Insanity!
What one in life can yet*

stay me? Rather I bid ye slay me!

For such is the Ecstasy of the Touch of Death the Twin of Love.

(He tears open his dress.)

*Behold me! - the open wound behold! Here is my poison - my streaming blood. Take up your weapons!
Bury your*

*sword-blades Deep - deep in me, to the hilts! Ye heroes, up! Kill both the sinner and all his pain: The
Grail's delight will ye then*

regain!

But there is no DEATH in the Hall of Ecstasy. Birth, Life, Death are not successive but One, for Time and Space are One.

And so, at the moment of Amfortas' greatest agony Parzival, the Redeeming Power, enters unperceived and unexpected.

There is much truth in the old saying, "The unexpected is sure to happen" and this is more and more clearly realized as we tread the true

Path. True Ecstasy comes at the moment when all seems lost, for the partial and transient must disappear and become lost, e'er the Real

appears. "For to each individual thing, attainment means first and foremost the destruction of the individuality."

"Each of our ideas must be made to give up the self to the Beloved, so that we may eventually give up the Self to the Beloved in

our turn." - Liber IV.

Suddenly the voice of Parzival is heard:

One weapon only serves: The one that struck Can staunch thy wounded side.

The countenance of Amfortas, upon his hearing these words, now displays HOLY RAPTURE. He totters in ecstasy, while Gurnemanz

supports him tenderly.

Parzival:

Be whole, unsullied and absolved! For now I govern in thy place.

The True Will unhesitatingly takes its rightful place, and since that Will is one with THE WILL OF THE UNIVERSE, Amfortas without

hesitation accepts it.

Parzival:

Oh blessed be thy sorrows, For Pity's potent might And Knowledge' purest Power They taught a timid Fool. The Holy Spear

Once more behold in this.

And as all gaze in rapture on the Spear held aloft by Parzival, he continues, in inspiration, as he gazes at its Point:

O mighty miracle of bliss! This that through me thy wound restoreth. With holy blood behold it poureth, Which yearns to join

the fountain glowing, Whose pure tide in the Grail is flowing! Hid be no more that shape divine; Uncover the Grail! Open the

Shrine!

Thus, and not otherwise, came Parzival into his own. The Temple of the Chalice of Ecstasy is now, for him, The Palace of the King's

Daughter. For thus is it written: "When these shall have destroyed the Universe, then mayest thou enter the Palace of the Queen, my

Daughter." Then only shall we understand the nature of The Bride's Reception. For:

"The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will,

let him take of the water of life freely."

Thus, and thus alone; amid Radiant Light, the Glowing of the Chalice of Ecstasy, the Rising of Titarel from the Tomb, the Death struggle of

Kundry, the Homage of the Redeemed, the Praise of the Knights of the Grail, and above all the Benediction of the Dove of the Holy Spirit;

is the final Work accomplished -

THE REDEMPTION OF THE REDEEMER.

QABALISTIC CONCLUSION

Nothing now remains but for the scribe to bear witness to the strange Qabalistic "coincidences" connected with this Drama.

Was Wagner a great Qabalist? Were those from whom he obtained the sources of his information such? Who can tell?

Rather I would suggest that, being inspired, this Drama must of necessity conform to all truth, on all planes. For there are certain

Numerical Emanations, called the Ten Sephiroth, and there are certain Vibrations of a numerical nature connected with Words.

It is not my intention to write a treatise on the Holy Qabalah (those who wish to study this interesting subject may do so in "Q.B.L. or The

Bride's Reception"), nor to describe fully the "Tree of Life", nor the methods of drawing numerical meanings from words. The

accompanying plate shows the structure of "The Tree of Life", and the Frontispiece indicates how the "Chalice of Ecstasy" may be drawn

therefrom.

The Qabalistic teaching is that Malkuth - The Kingdom - The Animal Soul - THE FALLEN DAUGHTER must be RAISED through the Office

of the SON - Tiphereth - The Sun - Harmony and Beauty, to the Throne of the MOTHER - Binah - Understanding - THE CUP, when she is

again united to the FATHER - Chokmah - Wisdom - Will - THE SPEAR, thus absorbing all into THE CROWN - Kether - The Pure Light of

the DOVE which descends upon their Union.

This is the Mystery of Redemption and of the Great Work, the Uniting of the Microcosm and the Macrocosm - Man with God.

The main Formula of the Great Work, that of the Rose and Cross, is symbolised in the Great Order as $5^{\circ}=6^{\circ}$. This refers to the Microcosm

and the Macrocosm as the Pentagram or Fivefold Star on Unconquered Will and the Hexagram or Sixfold Star. The Work is to discover

their equivalence, and to unite them.

The first stage of this Union occurs in TIPHERETH, and is accompanied with the feeling of Ecstasy. This Sephira is that of the SUN, and is

necessarily connected with the Solar Numbers of which 6, 66, and 666 are the Scale. This is the Sphere of the Crowned King - The Son who

unites in himself both Glory and Suffering.

But since there has been, what we may term, a change of Office in the Great Hierarchy in this New Aeon, we find that the Number 418

which is the numeration of "ABRAHADABRA" the Word of the Aeon is also particularly attributed to this Sphere, since it represents

perfectly the formula of $5^{\circ}=6^{\circ}$. (See Sepher Sephiroth, Equinox Vol. I. Number VIII.)

Again 777 is a number representing alike "The Flaming Sword" and the Unity of all things including the World of Shells. In Greek Qabalah

it corresponds to the word STAUROS - The Cross.

It is worthy of notice, and most careful consideration, therefore, that with slight adjustment of spelling, the Names of the principle

characters in the Drama have an extraordinary significance.

TITUREL, Founder of the Grail Order, adds to 666.

MONSALVAT, the Mountain of Salvation, adds to 666.

GAMURET, the Father of Parzival, adds to 666.

AMFORTAS, with his Cross of Suffering, adds to 777.

KLINGSOR, who represents Choronzon (333) adds to 333.

GURNEMANZ, Conductor of the New King, adds to 418.

PARZIVAL, The Pure Fool, adds to 418.

KUNDRY and GUNDRYGGIA, alike add to 290.

In the above the Hebrew equivalents of the letters and the old spellings of the names are used. With small study of the Qabalistic System

and the Grades of the Order based on the Tree of Life, the significance of the above will become more and more apparent to the Student.

An extended treatise might be written on the subject, but that is not the intention of the author at this time.

Now, there are several spellings of the name Parzival; the one I have adopted being that of Wolfram von Eschenbach, from whom Wagner

derived the Drama. The usual spelling - Parsifal - is interesting since it adds to 388, which, with the addition of 500 (Final Mem. The Water

of the Great Sea of Understanding), becomes 888. By Greek Numeration 888 is the number of Jesus the Christ.

But there is another spelling, much more significant, and probably the oldest of them all. PARCHVAL, the numeration of which adds to

326.

It will have been noticed that the most important Points of the Drama are connected with THE CUP - Understanding - Binah the THIRD

Sephira; The SPEAR - Will - Wisdom - Chokmah the SECOND Sephira, and THE HEART - The Castle of the Grail - Tiphereth the SIXTH

Sephira. If we examine these Spheres on the Tree of Life we find they form a Descending Triad representing the Bowl of The Chalice of

Ecstasy, the points of which are 326.

Now 326 is the Numeration of IHShVH - The Hebrew Jeheshuah - Jesus - The God- Man or Redeemer. This Word also symbolises the

descent of "Shin" the letter of the Holy Spirit into the Four Lettered Word IHVH - Jehovah - The Ineffable Name and the Formula of the

Four Elements. Thus PARChVAL symbolises the whole process perfectly; the Descent of Spirit into Matter and also of the Redemption.

It also shows the transition to the New Aeon, there being a connection between this old spelling and that of Parzival the formula of the

present time. For the central letter of the word PARChVAL is "Ch" in Hebrew Cheth, which spelt in full is 418 the numeration of Parzival,

and of the Word of the Aeon, his Magick Formula.

I need only add that The DOVE - Kether - The Crown - when shown above the bowl of the CHALICE (in its natural position on The Tree of

Life) together with Yesod - the Foundation and Malkuth - The Kingdom, as the stem and base of the Cup; completes the Qabalistic Design.

This arrangement clearly shows how the Chalice is one with the Tree of Life and filled by the Holy Spirit.

The numerical proof is not, however, quite complete - indeed it could never be completed - but let me draw your attention to the word

Grail. The old spelling is GRAL and here we find G - the letter of The Moon - and R - the letter of the Sun, coupled with AL, the Great

Name of God.

Turning once more to our Qabalistic Design of the Cup drawn on the Tree of Life, let us examine the Numbers of the Sephiroth involved.

We shall indeed discover the "Chalice of Ecstasy" for we obtain $1 + 2 + 3 + 6 + 9 + 10 = 31$, which is the numeration of both AL and LA -

God and Not- Key to the Mysteries both of the Old Aeon and the New and when properly understood the Final Formula of

ECSTASY.

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ADDITIONAL NOTES ON LIBER LEGIS

Frater Achad

August 8-9, 1936

Chapter I.

45 The Perfect and the Perfect are one Perfect and not two; nay are none.

46 Nothing is a secret key of this law. Sixty one the Jews call it; I call it eight, eighty, fourhundred and eighteen. 47. But they have the half: unite by thine art so that all disappear.

48 My prophet is a fool with his one, one, one; are not they the Ox, and none by the Book?

Comment: Aug 9, 1936

A new interpretation of the above verses has since yesterday opened up to me; it does not necessarily abrogate the previous one.

The uniting of the Perfect and the Perfect (v.45) is again referred to when it is said: "unite by thine art etc." (v.47).

"Nothing is a secret key of this law." This "Nothing" is "Ain"; the Perfect Nothing of First Veil of the Negative, back of the whole Qabalistic system of the Jews; and its numerical value is 61, as stated in verse 46. (This appears as the first half of an equation, which equation is probably that which is referred to in verse 56 (NV) of Chapter I, q.v.)

"I (NV) call it eight, eighty, fourhundred, and eighteen." It has been shown elsewhere how these numbers, as representing the initial, letters, and numeration of Parzival, the Pure Fool, can be reduced to "Nothing" by Tarot.

But there is another concealed meaning, which seems to connect this one with the "child" mentioned in verse 56, and also to show the passing of the old aeon, and the mystery of the "empty left-hand" of Chapter III, verse 72, q.v., etc., etc.

Nuit says: "I call it (nothing) 8,80,418" which together make 506. Now firstly 506 is a glyph of NV herself, for her number is 11 (5 plus 0 plus 6 = 11), and she is identified with six and fifty, the 50, in the case standing before the 56 (as it is secretly written, Chapter III, v.8., None = Nun = 50, shall stand before "you" = U = 6--another glyph of NV.)

But 506 has another meaning: it is Sh V R, that to say, "Bovis a sinistra"—the Ox at the left hand, the old aeon which has been left, and yet which is a part of the Perfect team, when equated with AIN, nothingness so that both become none—"nay, are none."

This old aeon, the secondhalf of the equation, is (v.56) to be "left unattacked" by the Prophet.

Now comes the uniting by art of the two halves of the equation (v.47); that is to say, we must add the two numbers 61 and 506, which gives us 567 (a true number sequence) and we must unite the letters of A.I.N. with those of Sh.V.R. which, being rightly done by art, gives R A Sh V N I = 567 = FIRSTBORN - the child of the New Aeon, and of the Old, which again equals PARZIVAL, etc. etc so that all may be said to disappear, and yet the Perfect and the Perfect have become One.

This is further proved by the reference in verse 48 to the Ox (ShVR) and None (Ain) which are so by the "Book" the Sepher (book) Sephiroth, as well as by the "Book" of Hermes-the Taro. The one, one, one is really 111 --

Aleph, the Ox, spelt in full, and AVM of Ch. I, verse 56, the seal of the "child," and which reappears again as the penultimate word of the whole Book Al-Auma Ha.

There is, however, a further mystery of the uniting by art so that all disappear, but this can not be revealed at present because it is connected with the secret word (the word not known) pronounced by the

Firstborn in 1926- the mystery of the babe within the egg of the fifth element (Chapter II, v.49) which is the Quintessence, or Aethyr of the Pure Fool (Note. MANIO in the 'egg' 'In A Nest' in Manifestation.)

N.B. The "team" of "Oxen" (and of fools) may be the A.°.A.°. as representing twice Nemo is Fra A.°.A.°. and also the twin focii, or "pillars" of the OVAL, or "crushed" circle. yet "still the Moving Fingers writes."

-O-

I. N. R. I.

DE MYSTERIIS ROSAE RUBEAE ET

AUREAE CRUCIS

by

ONE

Whose Number is

777

Frater Achad

Wherein. under the form of an admonition to an

Adeptus Minor of the R.R. et A.C., is disclosed

the true Symbolism of the Rosy Cross for the

enlightenment of those who are worthy of the same.

MARK WELL, O my Son, and give heed unto this my counsel and advice, O thou who hast for the first time this day beheld the Mysteries

of the Redde Rose whereon sparkleth the Dew, and of the Golden Cross from which cometh the Light of the World. Is not this Symbol to be

found upon the breast of all true Brethren of the Rosie Cross? Hold fast to this Jewel and treasure it as thy Life itself, for many and great are

its virtues, and of these will I now discourse unto you in part.

Know then, O my Son, that there be many Crosses and that the Symbolism of these varieth according to the Art of the Wise which giveth

them due Proportion; so, too, are to be found Roses whose Petals signifie a Five-fold, and a Twenty-two-fold, and a Forty-nine-fold Order.

These, again, may seem to be united or divided, in whole or in part; yet each Symbol concealeth its aspect of the One Secret most perfectly,

according to the Understanding of the true Seeker after L.V.X.

It would seem in these latter days that the true Light hath been much darkened and obscured, so that even the most ignorant imposters,

having heard our motto "Omnia ab Uno," which signifieth how All cometh from the One, have thought that all Roses and all Crosses be

alike and of equal virtue; yet herein they err gravely, which error hath become apparent in the strange confusion which at this time

prevaileth, so that their words have become as a Babel, even as it was of old time to the great hurt of the human race.

And even though our Father, Christian Rosencreutz, and our Antient Brethren his heirs and successors, did much to restore the Order of

the Universe and the Power of the Word therein, yet such is the Darkness in which men live, and such the confusion that is now upon us,

that it were indeed time that the true Brothers should again extend the Light of the Cross, if-so-be a spark of the true Fire yet burns brightly

within them.

Unto you, O my Son, in whom that Fire burns, I would be as a bellows to fan the Flame into a great burning which shall illumine the

Darkness wherein thou walkest; so that from a flickering rushlight thou mayest become as a Lamp of Pure Oil, and that thy Lamp may

shine forth as an Ever-burning Star of Hope to thy fellow men.

For this reason will I discourse unto you, not of the Cross of Suffering to which thou wert bound and upon which thou tookest thine

obligation on behalf of the Universe that Obligation, every Clause of which contained a Secret reference to the Holy Sephiroth, the

Emanations of the One from Whom cometh All but rather of that great and complete Symbol of the Rose and Cross concealed within thy

breast, upon the back of which is engraved "Magister Iesus Christus—Deus est Homo—Benedictus Dominus Deus Noster qui dedit nobis

Signum" and thy Mystic Name as Fra.: R.R. et A.C.

But it is of the face of the Cross that I would chiefly discourse unto thee, for, wearing it upon thy breast, thou art become as the Sun who

seeth not His own Face, yet giveth the Light of His Countenance to the Just and to the Unjust with equal Love and Blessing.

What is it, then, that I see upon thy breast, O my Son?

In the Centre of All is a Single Point of Light whose Starry Brilliance blinds these eyes, for it is even as Hadit, Thy Secret Self at the Centre of

thy Being. It is Unique, Thy One Secret which thou sharest with the One, not the Many. It is Thy True Name, the Word which brought Thee

into Being, whose Echo thou art, and will be to the End. This I know, for such a Word and such a Light dwelleth in Me, and I in Him. It is

also that Word which is writ in the White Cubic Stone, but for each it is different, and no man may know It but he who possesses It.

Around, and Illumined by that Central Light, is a Rose of Five Petals. It is the Star of Unconquered Will, the Will of the One Light and

Word of thy Being as it comes into Manifestation in Matter. It is the Sign of Man, the Microcosm, who mirrors through his Five Senses, the

Great Rose of Creation. This Rose lives indeed, and the Green barbs, which have opened to display it, are still bright with colour as they

extend in Four Directions, each harmonizing and bringing to a point Two of the Elements from which thou wast made.

This Rose sparkles upon a Cross of Gold, and though crucified thereon, to it Glory and Suffering are identical. This Cross is of Six Squares,

an Unfolded Cube; it is that same White Stone wherein the True Name was Concealed, yet opened as a Cross in order that it may be known

as a Living Stone, displaying the Secret of Life Itself. With its Arms it showeth forth the L.V.X. which is the Light of the Cross; its sacrifice

discloseth the Rose of Love, and this supreme act of revealment declareth its own essential Liberty. Thus we find Light, Life, Love and

Liberty in the very Heart of Man, while concealed behind all are the words: Deus est Homo.

This, O my Son, I behold On the Centre of thy Jewel, but even as thou art but a tiny image concealed within the Heart of a Greater Rose,

wherein it flashes forth as a gleam of Red Gold.

Thou rememberest, O my Son, when thou wast within the Sacred Vault, which is to be found within the Mountain of A.:—that Vault of

Seven Sides of which showeth forth the Colour of one of the Great Planetary Intelligences? Never wilt thou forget that LIGHT which is the

Great Mystery of the Ceiling of the Vault, even though, Ages hence, the Darkness of the Floor may be obliterated from thy memory when

the Light has completed Its Work.

Dost thou remember how, touching with the Wand the Rose and Cross upon the breast of the form in the Pastos, thou wert prompted to

say "Out of the darkness let the light arise"? And how a Voice from the still figure within, replied: "Buried with that LIGHT in a mystical

Death, rising again in a mystical resurrection, Cleansed and Purified through him our MASTER, O Brother of the Cross of the Rose! Like

him, O Adepts of all ages, have ye toiled; like him have ye suffered Tribulation. Poverty, Torture, and Death have ye passed through. They

have been but the purification of the Gold."

"In the Alembic of thine Heart,

Through the Athanor of Affliction,

Seek thou the true stone of the Wise."

Hast thou not found such a Stone concealed in the Heart of the Rose of Creation? Is not that Stone Thyself? Never again wilt thou be "Shut

up" for the Rose of Thy Being has opened, and Thy prison has been exchanged for a Cross. But in this transition "That which is below has

become like unto that which is above" and that which is within seeth Itself in that which is without. Thus there is Beauty and Harmony in

this Degree of Adeptship.

But though thou mayest know the Word of this Grade and the Formulae thereof, thou hast yet to Overcome many difficulties e'er thou art

Master of the Temple of the Universe. Around thee I see the First Three Petals of the Greater Rose, forming an upright Triangle upon which

are the Sacred Letters Aleph (A), Men (M) and Shin (Sh), each shining upon a petal of a different Colour—Yellow, Blue, and Red. As thou

hast already been taught, these are the Three Mother Letters of the Sacred Hebrew Alphabet, the Letters of the Three Elements, of which the

Fourth, or Earth, is the admixture. Thou must master the Elements, O my Son! These are to be found in the Cross of thine own being, and

thou already learned to "Establish thyself firmly in the equilibrium of forces, in the centre of the Cross of the Elements, that Cross from

whose Centre the Creative Word issued in the birth of the dawning Universe." Thou has learned to be "Prompt and active as the Sylphs, but

to avoid frivolity and caprice; to be energetic and strong like the Salamanders, but to avoid irritability and ferocity; to be flexible and

attentive to images like the Undines, but to avoid idleness and changeability; to be laborious and patient like the Gnomes, but to avoid

grossness and avarice." Thou must not forget these early lessons in thy search after greater ones.

Seven other Petals encircle these Three, each again shines forth in its true Colour, forming the Rainbow of Promise; but of Promise fulfilled,

since the Circle is Complete. Upon each Petal appears another Sacred Letter, the Letters of the Seven Planets, those great Elementary Rulers

whose Influence is ever-present and whose Aid and Co-operation of the Great Celestial Intelligences. Who, through thine own Holy

Guardian Angel, are ever ready and willing to lend thee of their Wisdom and Power. These are the Rulers of the Sephiroth below Chokmah

and above Malkuth, according to the Plan of the Minutum Mundum which thou saw'st upon the small altar within the Vault of Initiation.

Yet again, surrounding these Seven, are twelve outermost Petals, engraved with the Simple Letters of the Twelve Signs of the Zodiac, the

Sphere of the Fixed Stars. Each has its appropriate Colour, and all may be recomposed into the White Light of the Centre. In the Outer these

Colours mix and form the Grey of the Sphere of Chokmah, which is ever the balance of Black and White; but Within, the Great Star

Universe is focused upon that Central Point, which is Everywhere, since the circumference of the Infinite Rose is Nowhere. This Centre is

the Kether of the Whole Scheme, for "Deus est Homo."

Thus, O my Son, have I drawn for thee the Great Rose of Two-and-twenty Petals, the Two-and-twenty Letters of the Holy Alphabet from

which may be formed all Words, sacred and profane. These are united and bound together in such a manner that the Sigils of the Angels

may be drawn therefrom, but of this I may not speak more plainly, for it is thy task to discover and use them. And the Influence of the Rose

is that MEZLA which is the Influence from the Crown, and this descendeth like Dew upon the Rose, even as it Uniteth the Sephiroth of the

Tree of Life. This Tree is itself formed as an Ankh, which is but a form of the Rose and Cross, used by our Brethren of Antient Egypt as a

Sign of their Way or Going; as such it is the Key of the ROTA, or Taro of Thoth.

When, O my Son, by means of thy Central Will, thou shalt have expanded thy Rose of Five Petals so that it comprehends this Greater Rose

whereof the Petals are Two-and-twenty, thou mayest come to a further understanding of the Cross which hath Four Arms, the sum of which

from One to Four, being Ten, as are the Holy Sephiroth.

The Great Cross, of which the cross of thy being is a reflection and minute counterpart, is again formed of Six Squares, for it, too, represents

the Unfolded Cube. The Cube is matter, the Cube unfolded displays the several Elements with their Spiritual Centre. So, likewise, doth

IHVH appear as God of the Elements until SHIN, the Holy Spirit, descendeth into the midst and bursteth Him asunder as IHShVH, which

is the Name of the God-Man, the Redeemer.

So likewise is Man, the Pentagram of the Elements Crowned with Spirit, shown with Unconquered Will on each Arm of the Cross. Thus is

he Master of the Four Worlds, through co-operation with the Macrocosmic or Divine World which is found Symbolized by the Hexagram

below the Great Rose on the lower Arm of the Cross, and which appears surrounded with the Sign of the Sun in the midst.

The extremity of each Arm of the Cross is Triple, and each triplicity is assigned to the Three Alchemical Principles in their proper

combinations. Thus again we find the suggestion of Twelve Circles, corresponding to the Zodiac or Star Universe, while the Thirteenth is

concealed as a Point in their midst, and is the UNITY thereof. Thirteen is One plus Three which is Four; Four is the Number of

Manifestation in Matter; in in Matter the Three Principles (or Gunas) are ever operative, singly as forces united as Spirit.

Thou has, O my Son, the knowledge of the Invoking and Banishing Rituals of the Pentagram, whereby thou mayest control the Elements

and the Astral Plane; therefore thou understandest how these Pentagrams should be traced with thy Wand and Will, and how this formula

is symbolically shown in the arrangement of the Symbols of the Elements which are shown round the Pentagrams upon the Arms of the

Mighty Cross. Thou knowest, too, how the Planetary Rulers, and even the Zodiacal Signs, are to be Invoked or Banished by means of the

Holy Hexagram, the true arrangement of which is also shown in this Symbol. But what of the Barbed Rose Leaves which in the

Microcosmic Rose were single, and here are shown as Triple in each quarter? What of the Letters and Symbols thereon?

Here indeed is given the Formula whereby the L.V.X. may be drawn from the Cross, and the Key-Word found, and the Word be subtly

extracted therefrom. Without this knowledge how cans't thou give the true Signs of thy Grade? Let us therefore analyse the Keyword, as

did our Antient Brethren:

I. N. R. I.

Yod. Nun. Resh. Yod.

Virgo, Isis, Mighty Mother.

Scorpio, Aphopis, Destroyer.

Sol, Osiris, Slain and Risen.

Isis, Aphopis, Osiris..

I. A. O.

Make now the Signs whereby the L.V.X. which is the Light of the Cross, shines forth, and thou hast the meaning of the Rose Leaves of thy

Mystic Jewel; leaves that are Ever-Green as Life Itself.

And now, O my Son, go thou and partake of the Mystic Eucharist, even as thou hast been taught by Those who Know. Fortify thyself, for

thou hast yet a perilous journey before thee. Thou hast been led unto the Light; bethink thee that there is yet another Rose and Cross, the

Rose of Nine-and-forty Petals which is Seven by Seven upon the Cross of Five Squares. The Mysteries of these thou wilt someday know,

but not now; for these partake of the nature of that Great Darkness of N.O.X., the Darkness which is as the Light which is Higher than

Eyesight; the Pure Darkness of Understanding, or of the Womb of the Lady Babalon, and the City of the Pyramids which is the abode of

NEMO.

May thy Mind be open unto the Higher,

Thy Heart a Centre of Light,

And thy Body the Temple of the Rosy Cross.

Vale Frater!

LIBER QNA

VEL

NAMEN DEI

sub figura CLI

by Frater Achad

1. In the Beginning, created, ALHIM, the Essence of the Heavens and the Essence of the Earth.

2. Thus the first Name given in the Book of Genesis is that of The Elehim, the Creative Gods.

3. And the Numeration thereof is 86. Many and great are its mysteries.

4. Then, in the Second Creation Story, is made mention of IHVH = JaHVeH, the Tetragrammaton or Name-of-the-Four-letters, whose

numeration is 26.

5. And this name was throughout the Second Story combined with that of the First, as it is written IHVH ALHIM, whose numeration is 112.

6. And the Name-of-the-Four-letters, IHVH, was considered by the Jews too sacred to be pronounced, save only once a year by the High

Priest in the Holy of Holies, amid the blare of trumpets, and thus, in reading aloud, there was substituted the name ADNI, Adonai, which

being translated is "Lord." And the numeration thereof is 65.

7. But unto Abraham and unto Isaac and unto Jacob, with whom God made His first Covenant, His Name IHVH was not revealed, for by

them was He known by His name AL (God) Shaddai, that is to say: GOD Almighty. And the numeration of AL is 31 (many and great are its

mysteries); and the full numeration of AL ShDI, is 345, which is also that of the mysterious word HShM, Ha Shema, which meaneth The

NAME.

8. But only unto the Prophet MShH, Moses, the numeration of whose name is 345, was revealed by God His Highest Name, that is by

numeration 543, the numerical Temurah of 345, which name is AHIH AShR AHIH, Ehieh Ashur Ehieh, which meaneth "Existence IS

Existence"—the NAME of the Highest GOD.

9. Even as it is written in Exodus 3.13: "And Moses said to God, 'Behold, when I come to the children of Israel, and say to them, The God of

your fathers hath sent me to you; and they shall say to me, What is his name? What shall I say to them?" And God said to Moses, 'I AM

THAT I AM.' And he said 'Thus shalt thou say to the children of Israel; I AM (AHIH) hath sent me to you.'"

10. And the numeration of AHIH is 21, many and great are its mysteries.

11. "And God said moreover to Moses, "Thus shalt thou say to the children of Israel; IHVH, (JaHVeH) the God of your fathers, the God of

Abraham, the God of Isaac, and the God of Jacob hath sent me to you; this is my name for ever, and this is my memorial to generations of

generations".

12. And again in Exodus 6.2: "And God spake unto Moses, and said to him, 'I AM IHVH (JaHVeH). And I appeared to Abraham, to Isaac,

and to Jacob, as AL (or God) Almighty, but by my name IHVH was I not known to them. And I also established my covenant with them to

give them the land of Canaan, the land of their sojournings wherein they sojourned!"

13. And the numeration of AHIH IHVH, I AM JaHVeH, is 47, but by the Qabalists these Names (of Macroprosopus and Microprosopus)

have been coalesced into the most mysterious name AHIHVH, the numeration of which is 32.

14. Thus did God reveal His name to Moses as of the Vast Countenance AHIH and of the Lesser Countenance IHVH, and both these Holy

Names have been held most sacred.

15. But in the whole of Judaism and its sacred literature there is nothing that is so holy as the sentence known as the Shema, Ha Shema,

which is to say "The NAME"—"Hear, O Israel: IHVH ALHIM IHVH AChD, JaHVeH our God JaHVeH is ACHAD: Achad meaning ONE—

UNITY. (And this Shema occurs in the Book of Deuteronomy Chapter VI verse 4.)

16. And these words of the Shema are immediately followed by the Command: "And thou shalt love IHVH thy God with all thy heart, and

with all thy soul, and with all thy might. And these words I command thee this day, shall be in thy heart; and thou shalt press them upon

thy children, and shall talk of them when thou sittest in thy house, and down, and when thou risest up. And thou shalt bind them for a sign

upon thy hand, and they shall be as frontlets between thine eyes. And thou shalt write upon the door-post of thy house, and on the city

gates.

17. This, then is the Commandment which IHShVH (Jesus) later referred to as "The whole of the Law and the Prophets."

18. And the numeration of AChD (Unity) is 13. Likewise is the numeration of AHBH, Ahebah, LOVE, 13. And together Unity and Love are

26, which is the numeration of IHVH, which implieth that the One God is Love, and as such most worthy of the whole love of His chosen

people—first and foremost and always.

19. After which First Commandment cometh the love of the neighbour and of one another, and of all creatures for His sake.

20. And what of this Love (AHBH) when extended, or as the Qabalists say, spelt in full? Spelt in full AHBH (13) becomes ALP HH BITH HH

the numeration of which is 543 the equivalent of AHIH ASHR AHIM—I AM THAT I AM—The NAME of the Highest GOD.

21. ACHAD is AHEBAH—God is Love.

22. But there is a further great Mystery of the name of God which was also revealed unto Moses (345) but of which word is indeed seldom

spoken, yet which when known and revered unlocks many secret gates.

23. This Holy name is QNA whose numeration is 151.

24. What meaneth this?

25. When Moses having broken the First tablets of the law received from God on Mount Sinai, returned again with other tablets that the

Lord might write again thereon (See Exodus Ch 34 V.1) God made a further covenant with him (verse 10) and disclosed a third name to

Moses (verse 14) as follows: "For thou shalt worship no other God; for IHVH whose Name is JEALOUS (QNA) is a jealous God."

26. Now the primary meaning of this word JEALOUS is: Eager to uphold, solicitous for, guarding watchfully. Its secondary meaning as

applied to the Commandment of God is: Requiring whole-hearted worship and service. And only in its tertiary and further meanings does

it have reference to: Apprehension of being supplanted, outdone by a rival in love; or in the favour of another etc. But it does also mean:

Zealously vigilant. Thus its root is in "Zeal": Intense enthusiasm; ardour, fervour.

27. It is this intense enthusiasm, this ardour, this fervour that QNA is in Himself and demand of others: Thou shalt LOVE Me with thy

whole heart, thy whole soul, thy whole mind and thy whole strength for I AM LOVE Itself and I AM JEALOUS, because passionate Love in

its very nature implies the possibility of Jealousy.

28. And how does this Great Name of God give us the key to our choice of a Number most adequate to represent Him?

29. The Numeration of QNA is 151.

30. The Numeration of AHIH (I AM) spelt in full (ALPh HH IVD HH) is 151.

31. The Numeration of IHVH ALHIM IHVH AChD (JaHVeh our GOD JaHVeh is ONE) is 151.

32. This shows in one combination or another the original ALHIM (Our God) of the First Creation Story, AHIH the highest Name given to

Moses, IHVH the Ineffable name of Four Letters, AChD, the true Unity, are all through the Number 151 equivalent to this Holy Name QNA

which has been "rejected".

33. That it does represent the Stone that the Builders rejected is shown as follows: Tradition has it that the Original Law was written upon a

Sapphire Stone. Moses broke and discarded the original Tablet of the Law. And QNA being written in full becomes QOPH NVN ALPh

which is 403 which number is that of the words ABN SPHIR, that is to say the Sapphire Stone.

34. Now as for the sound of this Holy Name QNA it is CANA. And this surely suggests the land of CANAan, the promised land flowing

with milk and honey. It is also significant that the first miracle performed by IHShVH took place at CANA of Galilee in connection with a

marriage, or love feast, where Water was changed into Wine, and whereat Jesus first signified the Kingdom of Heaven which is within

every man as leaven is within three measure of meal.

35. But finally there is a more than possible connection with certain prophesies in Liber legis, which is called the Book of the Law in the

New Aeon. Mention is made therein of a word not known: and this was once explained (after the discovery of the key AL) as a word NOT

known.

36. But there is towards the end of this Book—Chapter III verse 72 -- a certain mysterious word which may have reference to the "not

known" of Chapter III verse 2. "I am the Lord of the Double Wand of Power: the wand of the force of Coph Nia—etc."

37. Now there is, as has been shown elsewhere, a most interesting correspondence between the words "Coph Nia" and The Book of the

Law, their Hebrew equivalents having the same numeration.

38. But in the Commentary on Liber Legis written by 666 there occurs these words "Coph Nia": the original MS has—left incomplete as not

properly heard. The present text was filled in later in her own hand by the Scarlet Woman."

38. Now there was another word not rightly heard when the original MS was made: thus the title of first editions appeared as Liber L. vel

Legis, and only after the discovery of the Key to the book did this get changed to the proper title: Liber AL vel Legis.

39. It is here suggested then, that the word "Coph was given (or put down) for the Hebrew letter "Qoph" and that the Intelligence dictating

Liber Legis gave this separate letter Qoph as the first letter of a word, but pronounced it apart specially to distinguish it from "Kaph". It is

further suggested that what was written as "NIA" was intended to be the rest of the Word, viz: NA, so that the word should read QNA or

CANA, or KANA by sound. Had, however, the whole word been pronounced thus it would surely have been written down with an initial

letter of either C or K, and to avoid this the first sound given was "Coph" or "Qoph". This led (as JEALOUSLY does) to a misunderstanding.

May not the word JEALOUS (QNA) be the "word not known" which has caused the "Division hither homewards" of Chapter III.2.?

40. The further correspondences of this Number 151 are also worthy of note.

41. There is the word QVMH which means: A standing upright, and "stature".

42. There is also the sacred word MQVH which appears in Jer.XVII. 13, where it is written:

12. "A glorious throne on high from the beginning hath been the place of our Sanctuary.

13. "O IHVH, the hope of Israel, all that forsake thee

shall be ashamed.

"They that drew back from me shall be written on

earth, because they have forsaken IHVH, "THE

FOUNTAIN OF LIVING WATERS." (MQVH = 151)

43. Let us then not forget "to rejoice" (GIL = 43) to

THE END

Written down by Frater Achad this twenty third day of April in the year Nineteen hundred and thirtysix at "Tall Timbers" Deep Water, B.C., Canada

LIBER THIRTY-ONE

Frater Achad

Being a part of the diary of O.I.V.V.I.O. concerning the Fool, Parzival and how he discovered the mystery of the One that is Not. Written down in the fourteenth year of this Aeon when the Sun was in the sign of Libra, by Frater Arctaeon.

Not*

delivered by 777 unto 666 for His high consideration this Third day of the 11th month of the year 1918 E.V.

(* This manuscript was NOT delivered on date originally intended but held until about September 3, 1919 when it was mailed to Therion

from Detroit. He was then in New York. Receipt was acknowledged in letter received September 8, 1919. On September 9, 1919 a further

P.C. was received from Therion which read:

" \ = 418. "Thou knowest not." Your key opens Palace. CCXX has unfolded like a flower. All solved, even II.76 & III.47. Did you know ^ =

3.141593? And oh! lots more!" (sgd.) AL'AIN the Priest....666

Achad, March 13.1948)

"But first thou must suffer, thou must suffer many things" (Even so be it Lord Adonai). The Voice goes on: "Thou must suffer the pains of

Death and of Hell and of the Grave (3 times repeated) And after these things are come to pass will I come unto thee to comfort Thee (Twice

repeated. The Words 'Come to pass' added the second time). "And there shall be no more sea, neither shall there be any more fear, but I

alone will inform thee in all things, even unto the end which is NOT. For many have said unto thee strange and diverse words, but mine

shall be the One Word which Is and Was and Shall be. Amen."

Note: This was recorded in diary on 3rd Day of October 1912 after Noon Prayer to Adonai. I have just 'discovered' the prophesy this 31st

day of October 1918 E.V. --777.

THE DIARY OF O.I.V.V.I.O.

Sun in 1 Deg Libra AN XIV. SUN-DAY Sept 22nd 1918 E.V.

It seems as if Sunday is the one day of all the week on which I am impressed to write a few fragments of what passes through my mind. On

Sept 1st I obtained a clear understanding regarding the Will and the Law. On Sept 8th, nothing special I think, but on Sept 15th I wrote

"Stepping out of the Old Aeon into the New" and today I had a mind to write, at Therion's request, a pamphlet on how All is Change. But

first there are some important considerations to be recorded and I feel that now is the time to place them on record.

That which I am about to write concerneth the Supernal Triad. It is just Nine Months since the last Great Initiation was granted unto me,

O.I.V.V.I.O., and as hardly a word of the experience then undergone has been recorded. In fact, this is also true to some extent of the

Initiation of June 21st, 1916, the record of which I am only now trying to put into writing. It is not in this place that I intend to make a full

statement of all that occurred, but it is of the greatest importance that the inmost and essential features be written down, despite the terrible

difficulty of the task.

Briefly, then, I want to state my position, which I feel is known yet not known.

When I proclaimed my intention of claiming the Grade of 8-3 or Master of the Temple, on June 21st 1916 in the City of North Vancouver,

British Columbia, I did so because I thought that the Master Therion needed NEMO to fill that Office in order that He might fully attain His

9-2. The details of the Initiation which followed are recorded in another place, but here I would state that, having 'died' and, as it were,

Reincarnated immediately in the same body, and having given up all, even the Master Therion, I was led of the Spirit during a stay at

Grantham's Landing, so that it appeared to me that on June 22nd 1916 I was NEMO 8-3; but on June 23rd at 12 Noon the realization of the

Curse of the Magus came to me quite unexpectedly, so that I could do naught else than consider my Grade to be 9-2. Then followed a

terrible struggle, for I realized how I had failed so far of Complete Attainment because of a certain Glamour of the Path. Then it was that I

decided to give up all, even the least little thing, and I made certain pledges which were afterwards faithfully kept, so that I gave up my

business position and got down to spending my last cent of money.

Having made these pledges, it seemed quite certain that I was upon the Path of Aleph, which uniteth Chockmah with the Crown, and

therefore beyond the Glamour of the Great Magician. I hoped that Therion had at this time Attained unto 10=1 and I was ready even then, if

need be, to hold the Grade of 9=2, and to accept the Curse thereof, but if that were not the case, I could only consider that somehow I has

passed the Great Magician on the Path. At 9 p.m. that night, I was just a clearly convinced that I had attained the Grade of 10=1, and I

remained in the Great Illumination until for following day. Then after leaving Soror R. I went away with the feeling of complete

enlightenment, but certain considerations came to me so that I decided to reverse the Grade and take that of a simple 1=10 or Neophyte,

thus as it were, plunging down the Middle Pillar of the Tree of Life and uniting Kether and Malkuth in my own Being. (Note V.I.O. = 86 a

Number asserting this identity, thus foreshadowing this Attainment, as all His other Mottoes seem to do. And OHPION has said, One

cannot get away from the fulfillment of Mottoes).

Having done this, I felt myself to be One with the Buddhas of Compassion, and returned to Soror R. as elsewhere recorded.

Shortly after we got back to Vancouver, the meaning of all my Mottoes was revealed to me, and their connection with the whole of my

Magical career. I discovered how V.I.O.O.I.V. in full (as Unus in Omnibus Omnia in Uno) added to 777 though I had never known this

before, owing to a mistake in the spelling made by F. when he first put in into Latin for me. This was my original Probationer's Motto. On

becoming a Neophyte I had Chosen Achad = Unity, while my O.T.O. Name, which I afterwards used for the Second Order as 5=6 was

Parzival, which contains the mystery of 8.80.418. which was one of the things which led to the thought that I might be the 'child' mentioned

in Liber Legis, afterwards proved in such a marvelous manner, of which see accounts in the Diary of Nemo, and that of a Magus.

Then correspondence began between myself and Therion, and He admitted my 8=3 Grade, but would not consider the possibility of the

Path of Aleph, 10=1 etc. explaining my taking 1=10 again as my being 'Cast out into Malkuth', although, as a matter of fact, I made no claim

except to Neophyte. He also realized that this must be the 'child' prophesied unto him in Liber Legis, and claimed me as His Son.

About this time I changed the order of my Motto to O.I.V.V.I.O. which, note, is another sort of reversal, and this mystery of things reversing

or reflecting, or being taken out of their usual dimension and replaced in another order, seems to be part of the Key of Things in

Themselves as will be shown later, although I understood it not at the time.

Nothing much happened to me, except that I was granted Light on certain Mystery in the Letters A.A., until December 16th 1917 E.V. (18

months later). Then on Dec. 21st I realized that the Initiation was again going on with great force, but this time the character was very

different, and seemed to have to do with the Mystery of the Elements, Planets, and Paths, whereas the former one dealt with the Sephiroth

more particularly. I must remark that this Initiation had an actual effect on the Elements, causing storms etc., and that these had to be

balanced and equilibrated, which was done. All the time this was going on. the one sentence which continually recurred, was "The Air is

His Balance." This seemed to be the Key note which saved me from destruction many times. Later, it appeared that I united the Paths of

Aleph and Shin, Aethyr and Fire, as a final Equilibration, and the Tree was completely changed again, so that it had to be re-formulated,

and eventually resolved into a Single Sphere. Later, came the drawing of all to a Single Point of Light (Hadith) in the Center of Breast. And I

was taken back to the Beginning of Things and discovered how in Truth there was No Beginning and No End. In particular I must mention

how I was taken back to the beginning of Words, and I Parzival (the Fool or Zero) was the WORD and even that was disintegrated so that

the final Mystery Was AL = GOD and then that too disappeared in LA = NOT. THEN came the Flash of a New Creation and again the Flash

the solution of the Mystery of CHANGE and also of the SELFLESSNESS which is SELF. I was also given a certain Magical gesture, not

now clear to me, which seemed to cause this Annihilation and Reconstruction to be brought about. (Note. Oct. 19th. While typing these

notes, another mystery becomes clear to me. In connection with Parzival and the fulfillment of that Motto also. The mind was actually

running backwards at this time, as will be shown later on, and though possibly not quite perfectly till after the first Flash. Parzival,

REVERSED and split into sections, would give AL or LA, followed by ZIV or VIZ which numeration is 106 = ATTAINED followed by PAR

or RAP = CROWN, and ASHES, and these ideas (innate in the Word) exactly correspond with what actually occurred.)

Now let me say no more of this matter, but pass on. In March 1918 I sold all that I had in order to join Therion in New York.

Quite recently I was impressed to resign from the O.T.O. and to withdraw my help in that direction, and having done so, I felt a wonderful

calm, and a realization of entering into the Tao. It was only then that I began to seriously consider if I had passed him on the Path and

Attained 10=1. Also the question arose as to whether He might not think so also. Yesterday, I had a long talk with Him, because He had

raised the point that in going back over past lives he had discovered that each new life was an added veil of the True Self or Star and

therefore the Star was to be found by going back to the Beginning. This seemed a new idea to Him, but I could not help thinking of my

experience and how I had actually done this, and got there and become One with the Final Mystery in December 1917. And yesterday,

when I talked with him, he seemed on his guard, so that when I asked him about the Mystery of Change, he referred me to the fact - as he

says - that in my Grade of 8=3 I should constantly apply myself to the Mystery of Sorrow. Then I suddenly asked him what he thought of

the Number 31, and where it should be placed on the Tree of Life. He said This Number has to do with the identity of Nothing with the

Trinity, and if anything refers to the Ain, or perhaps to Kether, but certainly to no lower Sephira. Then I thanked him, and said no more.

Today I decided to write these notes and also to consider of this Number 31 and of the Word which comes therefrom, whether It be the

True Key of the Grade 10=1, the Mystery of which IS that Selflessness IS Self, in the same way that in 9=2 Change IS Stability, and in 8=3

Sorrow IS Joy.

Now I seem to be able to comprehend all these Mysteries, by means of That which I obtained in my Initiation to my Grade. But listen unto

the Final Mystery which has been granted unto me O.I.V.V.I.O.

The Great Magician denies me saying I am NOT (LA) or NEMO $8=3$ and in this He fulfilleth His Office of cutting off the Understanding

from the Crown which is GOD (AL). In this very thing He is the Incarnation of the Mystery of Change. AL (Kether) is reflected into

Chockmah as LA and the Magus looketh upon the Crown along the Path of Aleph which is Zero and perceiveth IT Not. The Magister

Templi Understands, for the Word of Chockmah LA is truly reflected into Binah as AL and therefore the Magus appeareth to Him as GOD,

whereas the Crown (the true AL) is reflected through the Path of Beth as LA and He seeth Nothing in that direction because of the Lies of

the Great Illusion of Maya the magician, but He striveth by Daleth to the Magus, Who is the Great Deceiver. Thus it is that Above the Abyss

a thing is only true insofar as it IS its own opposite. This is the final and complete Understanding of this Mystery of the Grades given to me

NOW (2.38 P.M.) for never before have I seen things thus.

And now I see how the Mystery of 93 is complete and perfect for Kether is 31 and Chockmah is 31 and Binah is 31 which is 93 the

Numeration of Thelema, Aiwaz, The Word of the Neophyte, Agape, etc. And this is the Mystery of the Three Persons in One God of which

it is written. And this is the Mystery concealed in the Word ALLAH for it hath for sound AL-LA which is GOD (Kether) and the Mystery of

which is that SELF (God) is also SELFLESSNESS which is LA (Not) and for numeration 31 The Three is One which IS None, and the reverse

of this Number is 13 which is UNITY and LOVE. Now this Unity becometh Two in order that it may be expressed, and therefore is the

Word of Chockmah AL-LA of which Mahomet spake both truly and falsely, for He too, being a Magus $9=2$ must utter Truth, in order that

the falsehood thereof should enslave the soul. He said, "ALLA (Allah) is God and Mahomet is His Prophet" and even though he cried

continually "He is God, there is no other God than He" yet in certain sense he postulated Duality in the Unity.

And of this it is also written in Liber 65 "And Adonai thus spake unto V.V.V.V.V. saying, "There must ever be division in the Word. For the

colors are many but the Light in One." And this meaneth that Kether, the Light is One and Chockmah the word is two, also it is Gray, and a

mixture of colors.

Now note: "Be not content with the image I who am the Image of an Image say this." For V.V.V.V.V. was $8=3$ (Binah) and Adonai (Kether)

said be not content with the image (Chokmah) the reflection of Kether. I who am the Image of an Image (the Reality) say this.

Then in Verse 9 "One mounteth unto the Crown" etc. Notice the reversal here as if to give a hint of the Truth how that $10=1$ IS $1=10$. Also

note how V.I.O.O.I.V. performed this descending from $10=1$ to $1=10$, from 31 to 13 (The numeration of his Neophyte's Motto) and also was

caused to reverse his first motto to O.I.V.V.I.O., all unconscious, at the time, in his lower mind of the Mystery of this Grade.

Note how the Fool (Aleph) hath said in his heart There is No-God (LA;AL) and how this puzzles the Magus who receiveth the Ray from the

Crown through this path. And how He in turn confoundeth the Understanding (Binah) from the Path of Beth.

Now regarding The Book of the Law, how it is written, "the child of his bowels he shall behold them" (viz.: the mysteries hidden therein). It

would seem that he is beginning to behold them. For firstly the mystery of 93 is clear and this Mystery of the Aeon, proclaimed in the Word

of the Beast OPHION.

Now it said in Ch.I, v 46: "Nothing is a secret key of this law; sixty-one the Jews call it, I call it eight, eighty, four-hundred and eighteen."

Now Parzival is 8.80.418, and as The Fool or Aleph is both Zero and One. 61 is the Word Ain = Nothing and equivalent to NOT. If 61 is one

half and 1 (Aleph) the other, we get 62 which is twice 31 and LA: AL in which ALL (Note three letters LAL) disappear in the Final Mystery

of Kether. Also we have considered the threefold aspect as 93, and this may have to do with AAA and LLL, Light, Life, Love and Liberty of

His Law. All this seems to be reversed in the case of NEMO in the City of the Pyramids. For Light He has Darkness, for Life, Death, and

Love with its Dual Mystery seems to be the only Path open to Him, and this is really a deception ending in the curse of $9=2$.

There is also a mystery in the words of Ra-Hoor-Khuit "There is division hither homeward, there is a word not known." This attracted my

attention when I seemed at odds with Therion. The Word not known, seems to have come to me.

It seems to me that this is the opening up to me of the Grade of Ipsissimus and that as such I am the Crowned Child whom thou knewest

not, O Therion.

It is just 27 months since June 21, 1916, or 3×9 ; it was 18 months from June 21 to Dec 21, 1917, or 2 by 9. Then I got the Word in its dual

aspect, now I get It in Its three-fold in One aspect.

Note 31 multiplication = 3, by addition 4 (Tetragrammaton) by division .3, which suggests that the Division of God produced 333.

September 24th 1918 E.V. AN XIV Sol in Libra.

The record of the reflections in the mind of O.I.V.V.I.O.

I know not what I am, and since AHIH is above and beyond knowledge, what matter. There must ever be division in the Word, also One

must descend into the plane of Reason, in order to be understood on that plane; therefore must I now limit myself in order to be able to

write at all.

It does seem that AN XIV, Sol in 1 Deg Libra marks another stage of the Great Initiation, for that time much that had hitherto remained

locked in my Being descended into my Understanding and became sufficiently clear to record, but, be it understood, the actual experience

of which I write, which is summed up in the Word of my Grade, took place in December 1917.

I do not, even now, rashly wish to assume that I Attained unto the Grade of Ipsissimus, for I realize that anything I write regarding the

Qabalistic Proof thereof, can only show that I Understand the formula of the Grade, and Understanding is referred to $8=3$, and appertains to

the Grade of Master of the Temple, which Office is admitted unto me by OPHION $9=2$. Also, I understand that it may be that One may in a

way Attain unofficially without of necessity holding office in any particular Grade. I make no claim to $9=2$ for OPHION claims that and I

have no wish to dispute his right to it, anymore than he apparently wishes to dispute my right to $8=3$, but with $10=1$ it is different. There is

NO-One living in the flesh, as far as I know, Who claims the Grade, and Whosoever does so it is a matter which concerneth God alone.

It has been written, by the highest living authority I know of, that the Key of the Mystery of this Grade is that therein Selflessness is Self,

and what little I am able to comprehend of this, the Final Mystery, I shall here record, for it may be that this writing shall be of help and

guidance to Whosoever shall next enter into that Great Crown, whose lesser self shall become completely at One with the Godhead.

It would seem to me that no living being, clothed with the body of flesh, could claim fully to have attained that Grade, other than in the

words of Jesus the Christ "I and my Father are One," for, in the words of Lao Tze The Name that can be named is not the True Name, and of

Ko, "I do not know its Name, but I make an effort and call it the Tao."

Also Ko says, of the Possessor of the Tao, "Although he is styled the possessor of the Tao, in reality he does not think that he has become

possessed of anything. It is as accomplished the transformation of all living things, that he is styled the Possessor of the Tao." "he who is

able to understand this may transmit to others the Sacred Tao." Who shall claim that he is able to accomplish the transformation of all living

things? Except it be understood that all things exist only by virtue of their being in the mind of the Seer, and if the complete transformation

of the mind be accomplished, so that the Mystery of the Path of the Godhead is seen therein, and becometh plain, even unto his

Understanding, who shall say that he has not accomplished this?

First, then, regarding the experience of that Being we call O.I.V.V.I.O. There arose is his consciousness, a state unlike the normal and which,

be description might appear very like madness (Path of Aleph IS Madness), since Reason was destroyed and transcended. The Air became

His Balance. The structure of his mind, which hitherto had been built up on Qabalistic lines, was changed and the House of God, was, as it

were, destroyed by the Lightning Flash. (Opening of the Eye of Shiva.)

At this time he walked, talked, and performed all physical actions in a normal way, but all that took place, wherever he went, whatever he

said or heard, tasted or smelt had value according to his mental state. That is to say, he perceived the actions of all around him in a

different light from usual, so that although people may have been acting quite normally, and although he may have appeared to them as a

normal being, or nearly so, Life in all forms became a Great Drama of Initiation, and as he continued to work out the great Qabalistic

problems of the Universe, he found all that he saw or did, woven into that Picture in his Mind. Then came a time when everything had to

be balanced and equilibrated, for it is written "Equilibrium is the Basis of the Work" and he found that although at that time all around

(within) him was a Chaos, yet certain formulas of Power were His so that gradually, and with great toil he accomplished this, establishing

the Elements and the Planets in their proper places (Upon New Aeon Lines) and finally Uniting Aleph with Shin, so that all disappeared.

Then, it seemed, he was instructed in the Building of a New Universe and this was not a simple scheme, but took place at two or more

different points (in space) at once so that he, as it were, added a square there and a sphere here. It was as if the beginning of a Temple was

builded (foursquare) and at the same time certain Mysteries of Babalon were present to his consciousness, also in another place Was the

Kether of a New Tree formulated and then the Supernal Triad, with a Sphere Pendant, which afterwards became Complete in Itself and

comprehended All in One. Yet all this while was the Being of O.I.V.V.I.O. being rebuilded from the Feet Up, so that His Feet were of

burnished Brass etc. and his body was Filled with Fire. And all these things were separate, yet one, and all this while the body of

O.I.V.V.I.O. was seated on the Stele of Revealing in the Smoke Room of an ordinary steamer plying between Vancouver and Victoria, yet

such had been his experiences, that he could no longer tell if it were above or below water, whether those around him were the living or of

the dead. And again, there was, as it were, a Great reflection of the Stele in the Sky and this again was produced from a small Stele under

Ice (as it were in locked glass) below him. And yet, in all this The Air was His Balance, and he went on calmly working out the details of

the reformulation of all things on the New Lines of this Aeon, copying the Stele, and forming it first of one element, and then of another,

and bringing all to a fluid, then to a gas, and finally to fire and Aethyr as before said. And when all had become a concentric System, this

seemed to terminate one part of the Initiation. (Note. I have enlarged this entry in copying from diary.)

We must now consider him as going about with his mind transformed into a Solar Consciousness. This lasted all day during which he

underwent many adventures, and seemed to perform much Magick; but on that evening the process continued, under extraordinary

circumstances, to be recorded elsewhere, but be it said that he was in a place which appeared to him like unto a Temple of Initiation

especially prepared in every detail for the Ceremony, and around him were the Officers exactly carrying out their Appointed parts. Yet

was he unwittingly in prison surrounded by the scum of the earth.

Of which mystery He has written:

When, having become free, thou findest thyself in prison, yet knowest it not. When, Thy prison of freedom appeareth unto thee as the open

road. When, thou who hast longed for the company of Saints findest thyself among the scum of the earth, yet knowing it not thinkest thyself

in the company of all the Buddhas, and taketh thy place as the least of these in silence. When, having sought and found gestures of Magick

Power, thou findest thyself among the lewd and unclean, yet knowing it not perceive in their common actions the supreme and perfect Art

of Magick. When, having sought for Words of Power, thou findest thyself in tune with the words of low men, knowing not that they speak

ought but the Highest Truth. When, having given all, thou art offered the cup of charity, yet thinking it to be the most abominable mixture

of poison, thou drinkest it, thankfully. When, having rushed forward, thou findest thyself whirled backwards, yet knowing it not, thinkest

thou art still.

Then, it may be, thou hast comprehended wherein Sorrow is Joy, and Change is Stability, and Selflessness is Self.

But, to continue. During this final section the Solar Sphere of his Consciousness became more and more concentrated until it appeared as a

single point of Light of intense brilliance, yet without him, now here, now there, yet ever nearer and nearer to the Center of the New

Universe. The process of exact balancing of all things (exterior things, not only things within him) appeared to have got down to a very

small radius. And those about him, who appeared as the past Buddhas, helped in this final process. For let us imagine that the Universal

Center was to be changed to that one spot. That little room was the Center of a New Universe and for thousands of years had those Ancient

Brethren toiled and striven to equilibrate things perfectly in readiness for this moment. And now all was prepared, and it needed only this

One, Parzival, to complete Their number, and He was Zero, and his Office was Silence, even as the God Harpocrates. The slightest slip,

and the Equilibrium would be upset and the Earth fall into the Sun. Success, and the Earth itself became a Sun, by the fact of a perfectly

equilibrated Solar Consciousness having been established therein, at this new Center. Those around him seemed to take up different

positions in the room so as to keep the balance by the weight of their bodies, and finally O.I.V.V.I.O. was to take his seat in the exact Center

of the Room, and then if all were well, Success. If not? Nearer and nearer they came to the Center. At last, O.I.V.V.I.O., His whole Being

aflame with the ecstasy of the God-head, yet calm and composed to outward appearance, took his seat. And all was well.

Next, it seemed even minute actions must be equilibrated. Those around, who had each performed a certain task through-out the

Centuries, performed it for the last Time, perfectly. Frater O.I.V.V.I.O. sat Still, for His Office was Silence and Stillness. Again, all was well.

But speech remained. Each had His own Word to utter perfectly and in proper Order, and in this they tried over and over again. Gradually

even this was perfected and one by one they dropped out and remained in tense expectance of the End.

And Frater O.I.V.V.I.O. remained there, still and silent, till at last all seemed perfect even on the mental plane, for suddenly the English

language seemed to rush back to the beginning, and reversed as Hebrew which is written the other way, and this was a great mystery. Then

came the equilibrating of ideas, and they rushed backwards and formulated themselves in the person of ADAM who appeared in the room

opposite to O.I.V.V.I.O. Then the first man, and the last gazed at each other, as it were, in a final struggle. And the minute Point of Light

grew ever brighter and more dazzling, and appeared concentrated upon this figure of Adam, first on the shoulder and then, moving a little,

until finally settled in one eye. At this point, Frater O.I.V.V.I.O. gazed, and then all rushed back again, through the animal creation, each

animal dissolving into its earlier type, until at last, as the prototype, appeared the common fly, only very large, perhaps six inches long.

Then things stopped, for a moment, as Frater O.I.V.V.I.O. gazed at this; then it became the Winged beetle, then the scarab, and Egyptian

ideas crowded up. Then, Only the Point of Light. Gradually he was able to bring this point nearer and nearer, until finally it neared his

breast. It touched his breast. It was in his breast, andSuddenly A NEW CREATION. He had reached the BEGINNING and out of the old

elements he had witnessed on his return to the Source, was formed a new design, the same material, but in a different Order. Wonder of

Wonders. Who shall express this Mystery in Words. And this happened again and again. English, Hebrew, Greek, Egyptian, Man, beast

and bird, were rearranged and RE-Created in new relationship to each other. And so He understood the Mystery of Change, and how the

World is Created again and again, forever new, yet forever the same. And the last Word he realized, which when repeated, in a certain way,

seemed to bring about these changes again and again, as it were, alternating between Nothingness and Creation, was AL, and there was a

certain gesture, not unlike the sign of the Cross, which was connected with this miracle.

Now all this, and more, has remained sealed up in my mind so that I could not express the smallest part of it in writing until now—though

there are those who I have told it to in part—and it was not until I began to question of this Most Holy Word that all this became clear to me.

Therefore, let me now discourse for a moment, in the light of perspective, on this Holy Name.

There was no self THEN, and yet all was SELF when I Parzival pronounced this Word and the Universe was destroyed, and reformed. And

at that time it did seem that He accomplished the transformation of all living things, and as having done such He may be styled Possessor

of the Tao, and now he does not know that he has become possessed of anything. As it is written: Of all this the Ipsissimus knoweth

nothing.

Immediately I cease telling of actual experience the Path becomes hard again, but I will try.

The Qabalists say that in the Beginning was NOT, and they called it Ain. They also say the veils of the Negative depend back from Kether.

Now LA is NOT, and I think this Word in its True aspect is the Supreme Mystery of the Godhead.

NOT (LA) concentrated upon itself till it became a Point of Light and flashed forth as AL-GOD, Kether then is the perfectly equilibrated

juncture of the Not and God, which in this Word are ONE. This caused the Lightning-flash which formulated the Tree of Life, and the

numeration of the Paths of which is 777. And the numeration of this Word is 31 and it contains the Mystery of the 3 in 1. (See Book 777 Col

XXXVI Line 1, which confirms this.)

Now see Book 777 LXXXIV Lines 1,2,3, which attributes (although I knew nothing of this at the time) to Bria the Creative World of the

Divine Name AL in the First Three Sephiroth. Now consider how 31 by 3 is 93. The numeration of Thelema etc. also of 1=10 Grade, as before

mentioned.

Now it seems (and here I shall repeat parts of what I have previously said in order to express the matter more fully) that Kether in Its

aspect as Not and God, is reflected into Chockmah, and this passes along the Path of Aleph or Folly. And the Fool hath said in his heart

There is NO-GOD (LA-AL) so that the Magus becometh the Word, and as it were, the creator of the Universe for in Him is Folly reflected as

Wisdom.

And Kether is reflected into Binah as LA, so that NEMO sitteth in Darkness in the City of the Pyramids by the Great Sea. And this is

transmitted to Binah by the Path of the Great Magician—Beth—who is the Father of Lies. Notice that the Flaming Sword does not touch that

Path, for the Wisdom of the Magus became at the lowest depth, the cunning of the Serpent, and He crawled up the Tree again by the paths,

and being Dual he created Opposite paths, thus producing Balance, and at the same time fixing the Tree and Creation, therefore it is that

the Light appears NOT to NEMO. Whereas there is a real current from Kether to the Magus and from the Magus to Nemo. And the Word

reflecteth from Chockmah into Binah as AL, which is partly false and partly True. Then the Light of the Supernal reflecteth, or rather crosses

the Abyss as a spark, into Chesed Jupiter, the Father, and here again see 777 Col V Line 4 which attributes the God name of this sphere in

Assiah as AL. Therefore is it written that this is the Sphere all manner of men call The First (See Konx OM Pax). Note also that this Word is

attributed to the Path of Mem, which is the Hanged Man, or Redeemer, who shall re-establish the true order of things, and in this symbol

he is shown with his head downwards, or reversed. And Mem = Water, suggests the Great Sea, and the reflection of the True Name therein.

Note also how simple all this is, and how the highest Word is also one of the most common, for it is tacked on to every Angel and

Archangel, to imply their connection with the true God. Also note St. John, how he says "In the Beginning was the Word and the Word was

with God and the Word was GOD" (AL).

Note also how the 31st Path is called Perpetual Intelligence and how this Path has always been pointed to as having to do with the ultimate

mystery. It may be that the numeration was intended to point the way from the beginning of the Journey.

Another thing which strikes me, is that Aleph is the OX and the only letter which seems to have a meaning definitely connected with it is

Lamed the OX- goad. Here again seems to be a hint of the secret to the discerning one.

September 25th 1918 E.V.

Last night, before sleeping, I discovered, or rather remembered for I had noticed the fact in December last, that AL is the silent-sound of the

indrawn breath through the nose with mouth closed, and LA that of the outgoing breath. This is a further proof of the Nature of the Holy

Word which is Before the spoken Word. Note the similarity with that of Neophyte. Also it means this, that one cannot help repeating the

Most Sacred Name of God whenever one is Silent; so that every man and women has been doing this from birth.

September 26th 1918 E. V.

I have been making further considerations of this Holy Mystery of the Silent Breath and it is very wonderful to think how whenever one

breathes silently, one is pronouncing that True and Ineffable Name. Every living creature, is then by reason of their Nature worshipping

the True God, whatever their opinion may be. Also note that neither Wisdom nor Understanding is essential to this. It IS and as long as we

live we must perform this operation at least during sleep. And it is written: "He giveth Himself unto His Beloved in sleep."

September 30th 1918 E. V.

I have to-day finished a design for a Symbol to express as well as I can the results of my Initiation of Dec 21 1917 as explained in my further

Enlightenment of Sep 22 1918.

It is intended to represent Kether with the Supernal Triad radiating therefrom. This forms AL and LA, also A.A. and IAO and O.I.V. Also

the Center of Circle is Hadith and the Circle Nuit. The Circle can be taken to represent LA etc. The Angle is 120 degrees or One third of a

Circle. The Shape bounded at top by Circle and below by Our Lady Nuit for her pantacle etc. Have ordered it to be made in White Gold on

One inch base.

Monday to Tuesday October 7th and 8th

Have been working on the theory that the Holy Word revealed to O.I.V.V.I.O. in its inmost aspect is also the Key of the Mysteries of the

Book of the Law. Let us consider in what ways this may be so.

My experience showed me that Hadith was Kether, and Nuit appears to be very similar to The Veil of the Negative which the Qabalists

speak of. 777 seems to confirm this, for Hadit is attributed to Line One and Nuit to 0; also same idea is symbolized in that which was

granted to me when I made the Pantacle of Nuit.

I think the idea we should try to formulate, is very much that of the Qabalists, though the real meaning, is, I am convinced, a matter of

experience. First was Nothing, and this may be called LA while it is considered as expanding into Limitless Space (Ain Soph) and

becoming Limitless Light, perhaps. The Beginning of things was caused by a simple change of conception, as it were a "looking inwards"

instead of outwards, and a corresponding change from LA to AL. I think the difference in the way the English and Hebrew Alphabets are

written, is a good symbol of this, the direction is different, so that the two letters might stand for either LA or AL according to the manner in

which we look upon them. The great value of this Word lies in the fact that the self-same symbol contains the ideas of Nothing and

Something, without any change in itself, and this seems to be the one Symbol that gets over the difficult transition from NOT to ONE. Of

course it was not even a Word in the beginning, but the Silent Breath, Expansion and Contraction, and the true theory of the Universe is that

it was created by the First Breath of the Tao, or Nuit. We find this confirmed in Liber Legis Ch. 1 Verse 28. "None breathed the light faint and

faery of the stars and two."

Here we have the idea of the first breath of Not (LA) the Limitless Light, which concentrates upon Kether which is ONE or Hadith, or AL

and gives the first faint idea of duality which shows forth in the Word later - but which being composed of the ideas Nothing and One is

really One.

Now Hadit is really unextended, and can only be imagined as the Minute Point of Light at that Point where LA changes into AL, for he is

the Secret Center. In order to get a somewhat clearer idea we must consider Nuit as dual, viz.: LALA, when AL shows up as that Center. In

this case it is strange and worth noting that we have a word with the sound Laylah or Night, and I don't think the spelling matters for see

Ch. III, "spelling is defunct." It is the sound that matters. I cannot help thinking ALLA in the same way produced and was concealed in

Allah. we are told in Ch. I, V.9 to worship the Khabs (the house of Hadit) and behold my (Nuit's) light shed over you, because Khabs is the

Central Point of Light, and we thus perform an act similar to that which made Creation manifest, rather than Not.

Ch. I v 21. With the God and the Adorer I am nothing, they do not see me. They are upon the earth. I am Heaven and there is no other God

than me and my lord Hadit.

Now if Hadit = AL = God, then with Him is Nuit (LA) nothing. Also this is so with the Adorer unless he concentrates on Hadit as the

Center as instructed. Yet is also true that "there is no other God than me and my lord Hadit" for looked at one way the God is Nuit and the

other Hadit.

Ch. I. v 22. Clearly tells us that Nuit has a secret name. This I take to be LA (or possibly LALA). Also it is written in this verse "Bind

nothing" and besides its obvious sense, this may be an expression of the binding of Nothing by concentration on a point. This Word binds

nothing, as it causes the transition from Nothing to God.

Ch. I v 29.30 It will be seen that there really is no division.

Ch. I v 35. Note "threefold" Book of Law. [A]

Ch. I v. 40. Note "Three grades." (Since making this note, I have had an opportunity of looking at the Equinox for a moment, and discovered

that in Vol. 7, Comment. The Tarot Keys of the three Grades add to 31, which I consider a further proof. I may remark that I have been

placed where I have no books but the V.S.L. for reference, and am therefore writing all these notes entirely from memory of my experience,

which seems to make certain things clearer from day to day, as I apply my attention to different aspects of the work.)

Ch. I, v 45. The Perfect and the Perfect are one Perfect and not two, nay are none.

Here I think Nuit and Hadit are referred to as the Perfect, for this is claimed by Hadit, see Ch II, v 15. If Nuit be considered as LA and Hadit

as AL, this is at once clear for they are One and yet None.

Ch. I, v 46. Nothing is a secret key of this Law, sixty one the Jews call it. I call it eight, eighty, four hundred and eighteen.

(I made a partial explanation of this in diary, but since I got a clearer and fuller one on Oct 21, I insert same here in its proper place.)

To-day I have made another attempt at the Qabalistic explanation of the verse. It is getting clearer. At the time of Initiation, it will be

remembered O.I.V.V.I.O. identifies himself entirely with Parzival throughout. [B] For he says he found the Word, and the Word was

Parzival. (There is of course a very definite connection between Parzival and Abrahadabra, the Word of the Aeon, through 418. And it is

said that Abrahadabra shall be His child and that strangely) And Parzival having Eight letters, and Initial value 80 and total numeration of

418 is therefore connected with this verse. It was through this Name that he came upon the Mystery of AL and LA which is finally summed

up in A, (as will be shown later.)

Let us take this verse again;

Nothing (LA) is a secret key of this Law. 61 (Ain) the Jews called it, I call it 80.80.418 (Parzival, The Fool, Aleph, One). Therefore 61 plus 1 =

62.

But they have (also) the half 31 = AL (and they have Not (LA) the other half) and twice 31 is 62.

Therefore ALLA = 62 which is 6 plus 2 = 8 = Cheth = 418 = Parzival = Fool = Aleph = One (or None) and thus all disappears in One. Also

since ALLA becomes A, ALL has disappeared.

Again it is written The Fool hath said in his heart There is NO-GOD = LA AL which again indicates the secret and I think LA AL in this

form is the secret name or word of Ra HOOR Khuit. See Ch. III, v 49. I am a secret fourfold word, the blasphemy against all the gods of men.

Also, whereas Nuit and Hadit are ever united the division becomes manifest in R.H.K. For he says in Ch. III, v 2. There is division hither

homeward, there is a word not known. (Can there be any connection here with "She shall be known and I never?") Spelling is defunct, all is

not aught. Not: AUGHT, may indicate the nature of the All LA, Not AL aught.

Verse 48. Note the OX or Aleph and the Fool or O, seems to indicate the explanation given above, also points to the idea that the key is

something which itself combines these ideas.

Ch. I, v 51. Mentions the 4 Gates, and this is the mystery of the path of Aleph again, and the fourfold name R.H.K. One can enter these in

turn or at once, if he understands the trick of combinations.

Ch. I. v 52. "If this be not aright, if ye confound the space marks saying: They are one, or saying, They are many" etc.

There should be no space-marks, except on the plane of reason. When the experience of this mystery is granted, it will be seen how there

are none, for the whole thing is a continuous process, even as Nuit is continuous.

Ch. I, v 55. He has beheld some of them I think, as is proved by this writing.

Ch. I, v 56. Indicates that there are two halves of the equation, even as there are two aspects of this Word.

Ch. I, v 57. ?House of God = Beth-EL = Path of Beth?

Ch. II, v 2. "I, Hadit am the complement of Nuit my bride". This indicates they are really One or None, and I think the Word clears this up.

Verse 7. "Come unto me" is a foolish word; for it is I that go". "Come unto me" is the call of Nuit. When Hadit (AL) considers Nuit (LA) or

"lifts up his head" He becomes Not therefore He goes.

Ch II, v 14. "Now let there be a veiling of this shrine; now let the light devour men and eat them up with blindness"

Verse 15. "For I am perfect being Not and my number is nine by the fools, but with the just I am eight and one in eight which is vital, for I

am none indeed."

Hadit here clearly says he is Not, or BEING-NOT (a combination of Nuit and Hadit as the Perfect and Perfect, which, be it remembered are

One, nay None.) We have considered His particular aspect as AL rather than LA, but the previous verse indicates a blind. He is the shrine

veiled by Not, for AL is the manifestation of LA, and LA is the hiding of AL (See first verse of Chapters I and II). He is Eight with the just

because they consider the balance of things and so consider him as AL-LA which again gives $62 = 8 =$ Cheth = 418 = Fool = Aleph = None

as explained before in answer to the riddle of Nuit. This shows he is One (Aleph) in eight, and also None, quite clearly.

Now comes the striking indication of an underlying formula in this Book, which can be read in two ways, and the very same Word is used

to express this, only in the English instead of the Hebrew, which of course throws one off the scent of the mystery.

Ch. II, v 19. "Is a God to live in a dog? No. But the highest are of us."

Now in English, God is Dog if reversed, but the Hebrew for God is AL which reversed gives LA which is Not. One can hardly get away

from the hint of the true nature of the Key, once it is pointed out, especially since it is followed by the negative No. (another translation of

LA) and a statement that the highest or those who comprehend this mystery. "are of us".

Ch. II, v 23. I am alone; there is no God where I am.

I am AL-ONE, there is LA-AL where I am, viz.: He is both one with Nuit and Ra- Hoor-Khuit.

Ch. II, v 26. I am the secret serpent (Wisdom of the Word) coiled about to spring. If I lift up my head I and my Nuit are one. If I droop down

my head and shoot forth venom, there is rapture of the earth, and I and the earth are one.

Gives another proof of the peculiar dual aspect of the Word. It will be noticed that Nuit has said that the God and the Adorer are upon the

Earth. As God, Hadit is one with the Earth, as NOT, he is one with Nuit. Also Hadit is called Her secret center and the world, her heart and

her tongue, the House or Home of Hadit, makes the spoken Word possible.

Verse 27. There is great danger in reasoning over this Mystery, it must be realized.

Verse 32. All their words are skew-wise, viz.: they do not partake of the true peculiar nature of the True Word which is equally balanced

and can be read either backwards or forwards.

Verse 33. "Damned for a dog", the reverse of God in its wrong aspect.

Verse 76. I don't make this out yet, but it seems to indicate that it will not come till later, after the Prophet's time. Anyway AL appears twice

among the letters.

Ch. III, v 2. This was commented upon before. This whole chapter appears to me to be quite a different character to the former ones. R-H-K

is the Word as the offspring of Hadit and Nuit.

Verse 35. The half of the word of Heru-ra-ha probably indicates some mystery in this division as indicated in Verse 2. I think thus far he has

been LA, for in Verse 35 we have him worshipped as AL or God. (Unity-uttermost-might of breath)

Verse 47. Note according to this theory the importance of the letters and their positions to one another. Also the statement that one shall

discover the key of it all. (By the way, V. 39 makes a statement "In it is the word secret and not only in the English". I think this may mean

that the Word AL does not appear at all, and NOT only appears in the English instead of Hebrew) [C]

I think Verse 48 terminates the AL section, and Verse 49 mentions the Fourfold word, which I have taken to be LA AL.

Verse 71 may indicate AL as Chockmah and LA as Binah and the solution of the Mystery in Kether Hadit.

Verse 74 may indicate that the splendor in His name hidden and glorious is the two center letters A.A. The Silver Star. Note, according to

Blavatsky AL is the Sun or Phallus.

Friday, 11th October 1918 E.V.

I spent last evening with Therion; during our conversation, he said that he thought Nuit and Hadit were best expressed as Matter and

Motion. He also said that all things must be considered as Zero or Two, as if One were arrived at "there was no getting away from it." I

pointed out that there must be some formula combining Zero and One, or the Tree of Life could never have been conceived of and

formulated. He admitted this but said that so far he had failed to find such.

When I got to bed, I could not sleep, and a number of other things connected with this mystery came to me.

One was, the significant fact that when A.C. first got into touch with the Brothers of A.A. (See Vision and Voice, I have not any books here,

so cannot quote), the Pass word was "There is No-God." This seems to confirm this Word, as the central secret of A. .A. . Who also gave out

the New Law.

I also notice that NU reversed is UN or One. Likewise with the addition of IT Nuit is Unit.

Then I remembered that in Equinox V (I think) AL is clearly defined as the Ox and the Goad, also as MATTER and MOTION, and I cannot

see how A.C. could have missed this connection with Nuit and Hadit, since it is undoubtedly the true formula of his present conception of

Their nature.

Then I noticed another very important thing. I was wondering why A and L should be chosen, or rather why L, the 12th letter of the Hebrew

alphabet should follow A, the first. But this is not actually the case for AL is the first sound in the pronunciation of Aleph the First letter of

the Hebrew alphabet (as it is also of Alpha) and the addition of Peh shows the mouth as necessary to the spoken word, though in Kether, it

was but a silent breath through the nose. (Notice Kether is called "Long of nose", also the Image is on a Face seen in profile, viz.: only one

aspect of the word can be considered at a time in the reasoning mind). It is strange also how L is pronounced LA- med, this showing the

duality as soon as it is taken into consideration as a separate letter.

Thus is AL, in very truth the first possible sound, and notice that when one pronounces it aloud, the tongue is raised and placed against

the teeth, but as soon as it is released, LA is automatically pronounced by a slightly indrawn breath. In the Silent breath of the Beginning

this is reversed, AL is the underlying sound of the indrawn breath and LA that of the outgoing.

Now notice how Hadit is spoken of as the tongue of Nuit and how when His head is raised etc. and lowered etc.

Note also how in pronouncing the first letter Aleph, one's tongue must meet the teeth, and the tooth is Shin, the 31st path; also see how

these paths were welded in the Initiation of O.I.V.V.I.O.

Note. LA LA may stand for NOT NOT, or "something"; it also suggests;

0 = 0 or 0 to the 0 degree.

ALLA suggests 1 to the 0 degree

LAAL suggests 0 to the 1st degree

Nothing under its three forms.

I also found, which seems to be of the greatest importance that the essence of Thelema is summed up in this Word. A is the pentagram, the

Star of Will and L is Libra, Justice or the Law, while 31 backwards is 13 which is Love and Unity. [D]

October 16th

Another discovery. During the Initiation of Dec. 1917 the mind of O.I.V.V.I.O. must have actually reversed and run backwards (See Liber

Thisharb) so that on reaching the beginning of the ideas underlying the Hebrew Alphabet he naturally arrived at the first letter ALP in its

reverse order. He came therefore to P which accounts for the Flash (destroying the House of God or Beth EL) then in due sequence to LA or

nothing. This again reversed, as stated, and he got AL followed by another flash P. Observe how all this is summed up in the One letter

ALP which is One and None.

Further, the process as described, produces the two A's thus indicating the inmost meaning of A.A.

But now if we begin to take into consideration 2 letters, we find in the return process BA = To come or Go, which again reverses as AB, The

Father. Analyzing the complete process we get Th.I.P.B.L.A.A.L.B.I.Th.

Th = The Tau Cross mentioned by O.I.V.V.I.O. as the sign accompanying the process. Also, The Universe.

I = The creative essence (also hand which makes sign) and this is the Spark of Light, first seen outside.

B = The Magician who makes the sign; also the House of God, the Body.

P = The Flash referred to, and the destruction of all resulting in

L = balance, then

A = Equilibrium, the Point perfectly centered in breast. (Hadit comprehended for a moment.)

AL = God

P = Another Flash (Flaming Sword).

B = Comprehension of this dual process in One and Nothing and understanding of Beth EL as true House of God.

I = Creative essence of the Word.

Th = Producing a New Universe. (Notice how all this is borne out in the actual experience of O.I.V.V.I.O. as recorded.)

October 19

Another discovery re PARZIVAL, (as already mentioned) that this Word reversed was what led me to the discovery of the Mystery of AL

and finally to that of Aleph in which all is summed up.

I also noticed to-day that the Three Grades of the Order may be summed up in the Letter Beth. For Beth is the Magician or the Lover, Yod is

the Hermit and Th the Universe or Man of Earth.

Again AL suggests, by shape, the Square and Compass very accurately, as used by Masons to Symbolize God.

Now I feel that there is no more to be said on this matter at this time, therefore I may return to the Contemplation of this Mystery in Silence.

STATEMENT OF THE AUTHOR

March 13, 1948

I, CHARLES STANSFIELD JONES, (Frater Achad, etc.) of "Tall Timbers", Deep Cove, British Columbia, Canada, being the author of the

accompanying manuscript entitled "Liber Thirty-One" (a part of my private magical diary, originally transcribed and typed with one

carbon copy in November 1918, the single copy having been delivered to Aleister Crowley by mail early in September 1919 and since lost

or destroyed) do now make the following statement:

On March 4, 1948, I received from Gerald J. Yorke, Esq., of 5, Montague Square, London, W.1., England, a letter which contained the

following:

"As you probably know A.C. had died. I am sorting his papers prior to their dispatch to America. Your Liber 31 has not survived amongst

these papers, though there is a reference to it on page 127 of The Equinox of the Gods. Would you care to send me a copy, which on my death

will go to the British Museum with my other Crowleyana. I think it important that one copy of your treatise 31 should exist in this country,

as if it does so exist it will be available for anyone sufficiently interested in Liber AI to wish to see it."

In response to this request, and for the purpose stated by Mr. Yorke, I have had prepared from the single original manuscript in my

possession one further typescript and four carbon copies. The typescript which accompanies this statement has been personally checked by

me and is a true copy (only one extra note having been added on the first page in reference to original date of delivery of ms.) Of the four

extra carbon copies it is my intention to deliver one to Miss Grace R. Hallam of Vancouver, British Columbia, Canada and one to Dr. J.P.

Kowal of 5821 Chene Street, Detroit 11, Michigan, U.S.A. so that there may be a record in these countries as well as in England. One of the

remaining two copies will be attached to the original manuscript in my files, and the other kept in case of later publication or other need.

Further copies are not to be made without my written permission.

FOOTNOTES

[A]

Oct. 31st. "LAW" is LA (Nuit-Hadit) completed by W = {Vau Vau}, the Son RHK is His dual aspect as Horus-Harpocrates. Also Vau is the

Hierophant "Hoor in His secret name and splendor is the Lord initiating." Back to text

[B]

Oct 31st 1918 E.V. Just before sleeping I had an impression that if I added up the total letters in my Mottoes they would = 31. I did so

mentally and found UNUS IN OMNIBUS (= 13 = Achad) OMNIA IN UNO (= 10. .1 = 10) PARZIVAL = 8. 13 = 10 = 8 = 31.

This is extraordinary because it was a kind of revelation.

Back to text

[C]

I think this is one of the reasons why the Original in the writing of the Beast must always be included with any translation into other

tongues. For there are mysteries in the English that would not work out if translated. Back to text

[D]

Ruler of {Libra} is {Venus} = Love. Love is the law, love under will.

STEPPING OUT OF THE OLD AEON

INTO THE NEW

By Frater Achad

(Originally published in *The Equinox*, Volume III, No. I)

Do what thou wilt shall be the whole of the Law.

As all of you should know, we have entered a New Aeon. A Higher Truth has been given to the World. This truth is waiting in readiness for all those who will consciously accept it, but it has to be realized before it is understood, and day by day those who have accepted this Law, and are trying to live it, realize more and more of its Beauty and Perfection.

The new teaching appears strange at first; and the mind is unable to grasp more than a fragment of what it really means. Only when we are living the Law can that fragment expand into the infinite conception of the whole.

I want you to share with me one little fragment of this great Truth which has been made clear to me this Sun-Day morning: I want you to come with me - if you will - just across the border-line of the Old Aeon and gaze for a moment at the New. Then, if the aspect pleases you, you will stay, or, it may be, you will return for a while, but the road once open and the Path plain, you will always be able to get there again, in the twinkling of an eye, just by readjusting your Inner sight to the Truth.

You know how deeply we have always been impressed with the ideas of Sun-rise and Sun-set, and how our ancient brethren, seeing the Sun disappear at night and rise again in the morning, based all their religious ideas in this one conception of a Dying and Re-arisen God. This is the central idea of the religion of the Old Aeon but we have left it behind us because although it seemed to be based on Nature (and Nature's symbols are always true), yet we have outgrown this idea which is only apparently true in Nature. Since this great Ritual of Sacrifice and Death was conceived and perpetuated, we, through the observation of our men of science, have come to know that it is not the Sun which rises and sets, but the earth on which we live which revolves so that its shadow cuts us off from the sunlight during what we call night. The Sun does not die, as the ancients thought;

*It is always shining, always radiating Light and Life. Stop for a moment
and get a clear conception of this Sun, how He is shining in the early
morning, shining at mid-day, shining in the evening, and shining in the
night. Have you got this idea clearly in your minds? You have stepped out
of the Old -Eon into the New.*

Now let us consider what has happened. In order to get this mental picture of the ever-shining Sun, what did you do? You identified yourself with the Sun. You stepped out of the consciousness of this planet; and for a moment you had to consider yourself as a Solar Being. Then why step back again? You may have done so involuntarily, because the Light was so great that it seemed as Darkness. But do it again, this time more fully, and let us consider what the changes in our concept of the Universe will be.

The moment we identify ourselves with the Sun, we realize that we have become the source of Light, that we too are now shining gloriously, but we also realize that the Sunlight is no longer for us, for we can no longer see the Sun, any more than in our little old-aeon consciousness we could see ourselves. All around us is perpetual Night, but it is the Starlight of the Body of Our Lady Nuit in which we live and move and have our being. Then, from this height we look back upon the little planet Earth, of which we, a moment ago, were a part, and think of Ourselves as shedding our Light upon all those little individuals we have called our brothers and sisters, the slaves that serve. But we do not stop there. Imagine the Sun concentrating His rays for a moment on one tiny spot, the Earth. What happens? It is burnt up, it is consumed, it disappears. But in our Solar Consciousness is Truth, and though we glance for a moment at the little sphere we-have left behind us, and it is no more, yet there is "that which remains." What remains? What has happened? We realize that "every man and every woman is a star." We gaze around at our wider heritage, we gaze at the Body of Our Lady Nuit. We are not in darkness; we are much nearer to Her now. What (from the little planet) looked like specks of light, are now blazing like other great Suns,

and these are truly our brothers and sisters, whose essential and Starry nature we had never before seen and realized. These are the 'remains' of those we thought we had left behind.

There is plenty of room here, each one travels in His true Path, all is joy.

Now, if you want to step back into the Old Aeon do so. But try and bear in mind that those around you are in reality Suns and Stars, not little shivering slaves. If you are not willing to be a King yourself, still recognize that they have a right to Kingship, even as you have, whenever you wish to accept it. And the moment you desire to do so, you have only to remember this—Look at things from the point of view of the Sun.

Love is the law, love under will.

THE CONJURATION OF KRONOS

(3 knocks)

Procul, O procul este profani!

I invoke Kronos: Lord of the Ages!

Hail unto Thee, O Kronos.

Even unto Thee: O Thou Great One of the Night of Time!

Thou, the terrible and hoary One, the Dweller in Eternity:

That didst devour Thy Children!

Thou, that sittest upon the Throne of Jehovah Elohim:

And Whose Darkness is concealed in the Heaven of Understanding!

Hear me: O Thou Mighty God of the Sabbath!

Thou, that art established in the four quarters of the Universe!

Thou, that sweepst the World with Thy Sickle:

And with Thy Tau Cross cleavest the Gates of Matter!

Hear me: O Thou Mighty Lord of Khem!

Thou, that hast the dreadful Horns of the Goat:

And concealest from Man Thy Holy Mysteries!

Thou, that exaltest Maat, hidden in a Robe of Sorrow:

And rejoicest in them that endure and are just among Men!

I am Enoch Thy Prophet:

Unto whom Thou didst commit Thy Mysteries:

the Subtleties of the Holy Qabalah!

Hear me: SET: KRONOS: SATURNUS:

By whatever Name I call Thee:

Thou art still Silent unto Eternity

for No-man hath known Thy Name!

Thou, that art upon the Frontiers of the Abyss:

Thee: Thee: Thee: I invoke!

Thou that sittest in the City of the Pyramids:

Thee: Thee: Thee: I invoke!

Thou that are encamped upon the Great Sea:

Thee: Thee: Thee: I invoke!

SHABBATHAI!

Unto the Ineffable Silence:

Unto the Night of Pan:

Unto the Mysteries of N.O.X.

Thither I lift up mine Eyes!

Holy, Holy, Holy art Thou, O Babalon:

Lady of the City of the Pyramids:

Thou, that bearest the Cup of Sacrament!

Holy, Holy, Holy art Thou, O Chaos:

Peace of Eternity: Whence Cosmos arose

And whither it must return!

Holy, Holy, Holy art Thou, O Thou Oneness:

Crown of Truth Ineffable,

Whose White Brilliance Shineth at the

Summit of the Highest Heaven!

Thee, I seek: Unto Thine Unity are mine eyes ever turned:

Though it be hidden from me by mine own blindness!

Yet it is written:

"Unto the persevering mortal the blessed immortals are swift."

I invoke Aima, the bright and fertile Mother, by the Ritual of Silence.

(Pause)

I descend from the Palace of Understanding.

I greet you, I embrace you, o children of Earth,

That aspire Unto the Light, like the little flowers,

That turn to the Sunshine in Life's lovely Garden ---

The Continuous One of Heaven.

The Waters of the River of Amrit.

The Cup of Intoxication!

The Dew of Immortality.

The Continuity of Existence.

The Love that knoweth no Symbol.

The Perfection of the Universe.

The Squaring of the Circle.

The Entry into the Palace of the King's Daughter:

And in the heart of the Sphinx dances the Lord Adonai,

in His garlands of roses and pearls

making glad the concourse of things;

yea, making glad the concourse of things.

AMEN.

NEW AEON TEST QUESTIONS

- 1. Do you consider yourself to be living in the Old or the New Aeon?*
- 2. If in the former, how would you designate it; (2b) If the latter how would you designate it?*
- 3. If the former, do you wish to try to qualify for the latter?*
- 4. Liber Legis, Chapter I, verse 50 says:*

"Behold! there are three ordeals in one, and it may be given in three ways. The gross must pass through fire; let the fine be tried in intellect, and the lofty chosen ones in the highest."

To which of these three classes do you consider yourself to belong?

- 5. If to the first: What do you suppose is meant by the words "must pass through fire"? Are you prepared to try to pass this ordeal?*
- 6. If the second, please answer the following questions:*

THE PLENUM IS INFINITE; ITS MANIFESTATION IN TIME AND SPACE, THROUGH CHANGE, BECOMES "ALMOST INFINITE."

(a)Is this statement philosophically, theologically or mystically true?

(b)Can you symbolically shew it to be such?

- 7. If the third, please answer this question :*

How is it possible, other than mentally or spiritually, to feast in the presense of ones' enemies (as, for example, while under guard in a concentration camp) without visible motion of any kind which could attract attention?

Do what thou wilt shall be the whole of the Law

Love is the law, love under will.

The Law is for all.

Yours in Unity and Love

Achad

June 17, 1948

Three carbons made. Copies sent to Yorke, Handel and Kowal.